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HORAE LATINAE

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STUDIES IN SYNONYMS AND SYNTAX

BY THE LATE

ROBERT OGILVIE, M.A., LL.D.

H.M. CHIEF INSPECTOR OF SCHOOLS FOR SCOTLAND

EDITED BY ALEXANDER SOUTER, M.A.

WITH A MEMOIR BY JOSEPH OGILVIE, M.A., LL.D.

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MEMOIR.

A CERTAIN sense of satisfaction should follow the fulfilment of any duty imposed or implied, but in the present case that feeling is outweighed by a stronger one of regret that he, who was most competent to prepare and perfect for publication the work now issued, was not spared to accomplish the task.

Dr. Robert Ogilvie, the late Inspector of Schools, was endowed with such vigour of mind, and corresponding robustness of body, that he might naturally have viewed with some equanimity the monition of the Latin poet,

> Vitae summa brevis spem nos vetat inchoare longam.

He had set before him the hope of completing the work that had been the leisure study of his life, when the trammels of public duty should have left him free and unfettered in time and thought; but

> Art is long, and Time is fleeting,
> And our hearts, though stout and brave,
> Still like muffled drums are beating
> Funeral marches to the grave.

After a life of unremitting toil, gladly borne and ably done, just when about to taste the sweets of his well-earned retirement, he was assailed by a

mysterious and wasting ailment that baffled all treatment, and slowly but relentlessly sapped his strength, till he passed painlessly away on 11th September, 1899.

> And East and West, without a breath,
> Mixt their dim lights, like life and death.

Though Dr. Ogilvie had no prolonged training in Classics before he entered Marischal College, Aberdeen, the few months' tuition that he enjoyed under Dr. Melvin, Rector of the Aberdeen Grammar School, inspired him with the interest that he ever after felt, especially in the nice discrimination of Latin words, and in the collection and collation of examples illustrating their usages. While, however, he distinguished himself in Classics at the University, yet most of his energy was devoted to the study of Mathematics and Natural Philosophy, in which he stood always first. He gained Gray's Mathematical Bursary of £60, and was also awarded the Silver Medal, the Gold Medal being won by his distinguished classfellow, now Principal Miller, D.D., LL.D., C.I.E., just promoted to be Vice-Chancellor of the University of Madras.

His career as a teacher was commenced in the Parish School of Banchory-Devenick (1858), where he went in succession to John Black, M.A., LL.D., afterwards H.M. Inspector of Schools, and subsequently Professor of Humanity in the Aberdeen University. It was while at Banchory-Devenick that he practically resumed his minute study of Latin. In proof of this it is pleasant to be able to refer to a letter written to me by his most

distinguished pupil of that time, the Rev. David Paul, LL.D., minister of the Grange Church, Edinburgh. He says:—

"I am very much obliged to you for sending me the proof pages of the MS. on Latin phraseology and synonyms your brother left behind him. He showed me his notes in St. Andrews some years ago, and I was much interested in them, and urged him to publish them. But he had a high idea of thoroughness and completeness in everything that he did, and he kept on adding to his notes, forgetting that time was passing away, and that such a work can never be made complete. He had a remarkable feeling for nice shades of meaning and distinction in Latin words and phrases, and he found the same kind of pleasure in revelling among the niceties of the Ciceronian diction that a botanist would find in revelling among the plants of Ben Lawers. My mind was carried back to Banchory School as I read his notes, and I recall his enthusiasm—an enthusiasm which we readily caught from him, and also the thoroughness with which he prepared himself for each day's work. He was manifestly teaching himself then as well as us, and was laying the foundation on which he built so successfully afterwards. I have always been grateful to him for the pains he took with me at that time, for it was to him more than to any one else that I owed my success as First Bursar in 1860 (the year of the fusion of the Aberdeen Universities). The book will be a valuable one, not only to teachers and students, but to all who are in-

terested in language. It is especially valuable for the examples he cites, which are so apposite and luminous. I shall look forward with eagerness to its issue."

In 1860 he was appointed to succeed his eldest brother as Rector of Milne's Institution, Fochabers. Here he had a still wider field for the pursuit of his favourite study, and we are indebted to one of his own colleagues and successor, Mr. Allan Andrew, now H.M. Inspector of Schools, for the following description of his method of teaching at Fochabers:—

"He did splendid work at Fochabers. The Institution came into his hands in excellent order, the advanced classes having been admirably grounded by his brother, who was one of the most painstaking and thorough of teachers. These were exactly the conditions which suited the cast of the young Rector's mind. Mere gerund grinding or drudgery of any kind was never to his liking; but given a class of bright intelligent lads, who had mastered the elements, and had the root of the matter in them, and none could do better work with them than Robert Ogilvie. Their intellects seemed to grow and expand, one would almost have said visibly, under his powerful and incisive teaching. The 'version' was then the all-powerful factor in the Bursary Competition, and Ogilvie's command of Latin prose, first gained, as has been already indicated, under Melvin, and perfected by strenuous after-study, was superb. He drew up at this time a series of graded exercises for his pupils,

printing them at a small hand-press which his enthusiasm led him to purchase, for the era of cyclo-styles and typewriters had not yet dawned. A collection of these, could it be possibly got together, would be very interesting, so skilfully is every variety of phrase and idiom embedded in the little narrative which each contains. The result of his work was a series of brilliant successes by his pupils, adding year by year to the reputation of the school, and attracting to it pupils from all parts of the northern counties."

On the recommendation of the Duke of Richmond, President of the Directors of Milne's Institution, he was appointed to the Inspectorate in 1868. This position, however, instead of interfering with the prosecution of his favourite hobby, rather encouraged it: for during his many journeys throughout the country, he seldom travelled without a pocket edition of some of the Latin Classics. In this way he acquired a minute acquaintance with the matter and style of the best Latin writers, and accumulated a number of illustrations of various constructions, idioms, and differences in the use of Latin vocables.

In his official capacity of Inspector he had many opportunities for the exercise of this special knowledge. He was seldom so happily in his element as when examining a class of intelligent boys in the higher divisions of a good public school or of a secondary school. His kindly and vivacious manner eased the apprehension of the teacher, and drew out all that was best in the pupils:

and when he left, both teacher and pupils felt indebted for the encouragement and inspiration they had got from his visit. He communicated to them some of the lasting impulse he had himself received from his old master, Melvin.

Dr. Ogilvie was always proud of having been a pupil of Melvin, and none was readier or more sincere than he in sounding the praises of that great Latinist and pedagogue. But he was not a blind devotee, and, as his own knowledge grew wider and deeper, he could not help recognising some faults and defects in Melvin's Latinity. His general attitude towards that great teacher is best expressed in his own words, used in criticising a work published in Aberdeen, and partly illustrative of Melvin's scholarship and method of teaching:—

"In venturing to direct attention to weak points in Dr. Melvin's Latinity, we have in no degree wished to detract from his just fame. He was a great schoolmaster, and, for his day, a great scholar. Schoolmastering is independent of time; scholarship is conditioned by the progress of the age. His dignified but simple ideal of life, his critical acumen, his literary taste, his faculty of illustration, his ready wit and lively satire, were qualities which enable him to rank amongst the great masters of his own or any age. Order was enforced by no ferule, nor even by word or look; discipline was the offspring of enraptured interest: attentiveness was seasoned with life and humour. His transmitted works, when judged by present day criticism, have manifest shortcomings, but collectively regarded they

are a treasury of Latin elegancies, and have a value difficult to estimate."

The delay in the publication of the results of his long course of study may be accounted for by Dr. Ogilvie's well-known fastidiousness in his aim at correct illustration and precise expression, and this made him reserve his work in the hope that he would have ample time for its completion in the looked-for leisure of retirement. He was extremely scrupulous as to the completeness and absolute aptness of his examples, and had a passion for finding some "fine fil'd phrase," clear, crisp, and concise, that would convey the meaning intended and no more. Nothing was allowed to leave his hand until it had received the utmost degree of polish, and had reached his lofty ideal of perfection. No one reading this book can fail to observe his remarkable exactitude of expression and his delicate subtlety of phrase.

His faculty of skilful discrimination in the use of synonymous terms may be explained by the strong inclination he had for the study of law. After finishing his college course, if circumstances had permitted, his own predilection would have led him to enter that profession, and he often afterwards expressed regret at not having been allowed to pursue his bent in legal study. One of his greatest pleasures was, even as an amateur, to follow and discuss legal questions and cases of public interest.

His critical ability, fine mental poise, and common-sense, however, were invaluable to him in dealing

with the many problems that came before him in his official capacity, and made him an able and trusted adviser to the Education Department. He could be relied on

> To turn a keen, untroubled face
> Home to the instant need of things.

Eloquent testimony to his worth and ability was borne by Sir Henry Craik, the Secretary of the Department, in a public address delivered by him at the opening of a new school at Insch, Aberdeenshire, in September, 1899. He said:—

"This Department has of late suffered very grievous losses. The hand of Death has been heavy upon us. Within not many weeks we have lost two of our inspecting staff, both of whom had served us long and zealously; but above all I may be permitted to recall—and it is not necessary to do more than recall in any Aberdeenshire audience—the name of Dr. Robert Ogilvie. He has left, not the education of Aberdeen only, but the whole educational cause of Scotland under a deep debt. We had learned to value him as one whose tact, whose experience, and whose calm and well-balanced judgment were of inestimable value to the Department. In any case, Dr. Ogilvie's official duties would have come to an end within the present year, but we, his friends and colleagues, had hoped for him a long time of leisure which his loyal and his whole-hearted service had very fully merited, and which his genial nature and his loveableness would have surrounded for years with a circle of affectionate

friends. That, alas, was not to be, but he has done work which, I believe, will abide; has added a great name to a well-known family, whose work in the education of Scotland will not be soon lost or forgotten, here above all in Aberdeenshire."

In the more or less acute controversy concerning the study of Classics *versus* Modern Languages and Science, he maintained a sound and sensible attitude. He invariably advocated a *liberal* education, in opposition to an education that was one-sided or prematurely specialised. While he would have agreed with Max Müller's contention that, "with all that has been said against retaining classical studies in their time-honoured position, nothing has yet been suggested to take their place. In order to know what we are, we have to learn how we have come to be what we are. Our very languages form an unbroken chain between us and Cicero and Aristotle, and in order to use our words intelligently we must know the soil from which they sprang and the atmosphere which developed them"; yet Dr. Ogilvie perfectly recognised the importance of modern subjects. Throughout his life he kept up his interest in mathematics and physics, in which he had gained most distinction at College. He also worked hard to perfect himself in modern languages, and, by his frequent visits to the Continent, he became so familiar with French and German, not to mention Italian, that he was able to avail himself freely of Continental authorities on subjects of special interest to him. This is well shown by the frequent use he makes, in the present work, of

a French or German phrase to illustrate any point requiring special elucidation.

This memoir would not be complete without a reference to his fine sense of the Platonic idea of *the fit*, as well as his appreciation of the equally useful and comprehensive rule of action, *ne quid nimis*. This was often very happily illustrated not only in the ordinary routine of school examinations, but also in his preparation of special tests. These tests were singular examples of brevity and point, and were admirably adapted for their purpose of discovering deftly the standard of intelligence attained, and the extent to which knowledge had been assimilated. Every season found him supplied with a fresh stock of original and unique problems, which were looked forward to with great interest and expectation, and led to increased appreciation of the subject, as well as left behind a distinct stimulus towards the further prosecution of the study, whatever it might be.

Dr. Ogilvie's end coming so soon, his work, if it was to be given to the public, had to pass into other hands. Happily we have found a gifted young scholar who is a distinguished graduate of Aberdeen and Cambridge Universities, Mr. Alexander Souter, at present Lecturer in Latin in the Aberdeen University. His training and qualifications render him admirably qualified for the task of revising and editing a work of this kind. He studied for several years under Professor James S. Reid of Cambridge, who at the present time is perhaps the best living exponent of Cicero. Mr. Souter is also the only

British scholar engaged in the great German Latin dictionary (*Thesaurus Linguae Latinae*) now being published. We have therefore the greatest possible confidence in issuing this volume after passing it through his hands.

It is well known that Dr. Ogilvie had been long engaged on a work of the kind, and statements have from time to time appeared in the Press expressing a desire for its early issue. It is hoped that the work will satisfy the expectations entertained regarding it, and that it will prove an interesting memorial to teachers and his other friends throughout the country, as well as a welcome addition to the libraries of all lovers of Latin study.

Before closing this short memoir of my deceased brother, it ought to be stated that he himself gave no instructions regarding the large amount of manuscript he left behind him, and we therefore have taken the responsibility of issuing only the portion that seemed best calculated to illustrate his scholarship and method of study.

It will be noticed that little reference has been made to his private life and character, though in this respect my brother was singularly genial and amiable, and possessed of a keen sense of humour. Notwithstanding that he was the youngest of seven brothers, he was always regarded as the most gifted in intellect and the wisest in counsel. The short interval between him and me made us proceed *pari passu* through all the stages of our school and college career. This was to us both a source of

great advantage, and contributed not a little to our mutual enjoyment and success in study.

But I must forbear to enter further on ground that must be held sacred.

> How pure at heart and sound in head,
>   With what divine affections bold
>   Should be the man whose thoughts would hold
> An hour's communion with the dead.

Our prayer may be

> I would the great world grew like thee,
>   Who grewest not alone in power
>   And knowledge, but by year and hour,
> In reverence and in charity.

JOSEPH OGILVIE.

ABERDEEN,
11th September, 1901.

EXPLANATORY NOTE.

The principal object of the present work is to aid the composer of Latin prose in selecting the proper equivalents of about 500 English expressions. This is done by accurately distinguishing the meanings of various Latin "synonyms," and illustrating their uses and constructions by reference to the Latin prose authors of the best period, namely, Cicero, Caesar, Sallust, Nepos, and Livy. In the few cases where other authors are quoted, it is generally with a view to show the difference between their usage and that of the classical authors.

The brief method which Dr. Ogilvie adopted in his references requires a word of explanation. The works of Cicero are denoted by their titles without the author's name, Caesar's *Gallic War* is designated by "Caes.," Nepos by "N.," and Livy by "L.". Authors, too, are quoted by chapters only, and not by sections.

About three-quarters of the present work had been printed some ten years ago on slips, which were pasted into a "scrap-book". The author continued till his decease to jot down fresh references in the margins. These I have looked out, copied in full, giving chapter and section, and incorporated where they seemed most in place.

The resulting additions constitute about a fourth of the whole work. Two articles have been recast, and a few small notes have been inserted where they seemed likely to be helpful: the latter are enclosed in square brackets. I have also verified all references—more than half the total number—which were left unverified by the author. For the alphabetical arrangement and the index I alone am responsible. It is hoped that the latter will be a useful aid in the study of Latin authors.

A. SOUTER.

KING'S COLLEGE,
UNIVERSITY OF ABERDEEN,
27th June, 1901.

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HORAE LATINAE.

STUDIES IN SYNONYMS AND SYNTAX.

A or AN.

When the indefinite article is toneless, it is usually untranslated in Latin. *I bought a book*, emi librum, *i.e.*, an object of the class "book"; *he was a good man*, vir bonus fuit; *he gave notice of a day for my trial*, diem mihi dixit; *a nobody*, nemo (*cf.* quem tu neminem putas, Att. 7, 3, 8).

But there are many instances in which *a* or *an* must be translated by some Latin equivalent.

(*a*) By **unus** = *one*, as opposed to *two*, *three*, or *more*. *He sold the book for a denar*, librum uno denario vendidit; *he drained the cup at a draught*, poculum uno haustu ebibit; *his head was cut off at a blow*, caput ei uno ictu abscissum est; *they were massacred to a man*, omnes ad unum trucidati sunt.

Sull. 26 haec diu multumque quaesita una eripuit hora (*these laborious acquisitions of many years were wrested from him in an hour*).

Verr. 5, 45 ut uno ictu securis adferam mortem filio tuo, quid dabis?

L. 25, 39 circumventi caesique ad unum omnes sunt.

The Latin numeral, rare with "annus," must in certain constructions be attached to "dies" and "nox," because dies is not only *a day*, but *day* or *a period*, and "nox" is *night* as well as *a night*. *A day* (*a night*) *intervened*, unus dies (una nox) intercessit. *A day's thanksgiving was decreed*, supplicatio in unum diem decreta est (L. 40, 16). In diem = *from day to day, regardless of the morrow. It is the characteristic of barbarians to live regardless of the future*, barbarorum est in diem vivere (Or. 2, 40). But "in annum" can be employed without ambiguity. Consulibus prorogatum in annum imperium est (L. 25, 41). Here "in annum" as being the usual period is not opposed to two or more years. *There are certain insects whose life consists of a day*, quædam bestiolæ unum diem vivunt. *Cf.* Nemo est tam senex qui se annum non putet posse vivere (Sen. 7).

So *in* or *by a day*, *a night* = uno die, una nocte, because die, nocte = *by day, by night. The bridge was built in a day*, pons uno die factus est. *This long journey was accomplished in a night*, hoc longum iter una nocte confectum est. Credibile non est quantum scribam die (*in the day time*) quin etiam noctibus (Att. 13, 26). But if dies and nox are conjoined the

numeral is dispensed with. Negat ullum esse cibum tam gravem, quin is die ac nocte (*in a day and a night*) concoquatur (N. D. 2, 9). Incendio a foro Bovario orto, diem noctemque (*a day and a night*)* ædificia in Tiberim versa arsere (L. 35, 40). Not so, however, with a disjunctive conjunction ; neque postea in ullo loco amplius uno die aut una nocte moratus (*henceforth never staying in a place longer than a day or a night* (Sall. I. 76).

* Diem noctemque sometimes = dies noctesque, *night and day, incessantly*. Eandem incudem diem noctemque tundere, *to hammer the same anvil night and day* (Or. 2, 39).

L. 40, 22 ibi unum moratus diem ad deligendos quos duceret secum, tertio die iter est ingressus.

Cat. 1, 2 num unum diem postea L. Saturninum poena remorata est ?

Caes. C. 3, 82, 2 unius esse negotium diei.

L. 25, 7, 9 horum prodigiorum causa diem unum supplicatio fuit : et per aliquot dies. . . .

Att. 13, 52, 2 Puteolis se aiebat unum diem fore, alterum ad Baias.

L. 27, 4, 15 supplicatio diem unum Romae ad omnia pulvinaria, alterum in Capenati agro ad Feroniae lucum indicta.

Verr. 3, 44, 106 tantum de quaestu ac lucro dicam unius anni et unius agri.

Verr. 2, 20 gener, lectus adulescens, unum annum tecum fuit (i.e., *one year* as opposed to *two* or *three years*).

L. 2, 7 matronæ annum Brutum luxerunt (*the matrons mourned Brutus for a year = a whole year*).

Div. 2, 43, 91 anno Procli vita brevior fuit.

L. 41, 28 exitu prope anni diem supplicatio fuit.

Fam. 10, 15 ponte uno die facto exercitum traduxi.

Verr. 2, 52 nonnumquam uno die longiorem mensem faciunt aut biduo (*occasionally they make a month a day or two longer*).

Verr. 2, 52 eximi iubet non diem ex mense, sed ex anno unum dimidiatumque mensem (here *diem* is sufficiently defined by the context ; besides, *non unum diem* would mean more than one day).

L. 25, 39 ita nocte ac die bina castra hostium expugnata ductu L. Marci (*thus in a day and a night two of the enemy's camps were taken by storm under the leadership of Lucius Marcius*).

Alter is used instead of unus in reference to one of a pair ; *he was lame of a foot*, altero pede claudus fuit ; *the horse was lame of a foot*, equus uno pede claudus fuit ; *he was blind of an eye*, altero oculo captus est ; *he lost a hand*, alteram manum amisit.

N. Ag. 8 Agesilaus fuit claudus altero pede.

L. 22, 2 ipse Hannibal altero oculo capitur.

(*b*) By is = *such*. *He was of an age that he could be trusted*, ea ætate fuit ut ei credi posset. *Alexander was of an ambition that nothing could satisfy*, Alexander eius ambitionis fuit, quam nihil explere posset.

N. Alc. 5 Alcibiades erat ea sagacitate, ut decipi non posset.

Flacc. 26 Athenæ urbs vetustate ea est ut ipsa ex sese suos cives genuisse dicatur (*the city of Athens is of an antiquity that it is said to have given birth to its citizens itself*).

Phil. 1, 4 turpe mihi ipsi videbatur in eam urbem me audere reverti, ex qua Brutus cederet (*I even thought it a shame that I should venture to return to a city from which Brutus was retiring*). *Cf.* Fam. 16, 12, 1.

Mil. 25, 67 te iam appello et ea voce ut me exaudire possis.

Cat. 4, 11, 24 habetis eum consulem, qui parere non dubitet (*you have a consul who would not hesitate to obey*).

(*c*) By **quidam**, *a certain one*, **aliquis**, *some one*, and **ullus** *any one* (*negatively*). *An acquaintance of mine*, quidam mihi notus; *a relation of yours*, quidam propinquus tuus. *A soldier of the legion lay dying*, quidam miles legionarius (or quidam ex militibus legionariis) moriens iacebat. *The definition of a thing should be clear and short*, definitio alicuius rei dilucida et brevis esse debet. *He went away without saying a word*, abiit nec verbum ullum fecit.

Caes. 1, 42 quidam ex militibus decimæ legionis (*a soldier of the tenth legion*).

Verr. 4, 18 respondit se illa Melitae apud quendam propinquum suum reliquisse.

Att. 16, 8 misit ad me Cæcinam quendam Volaterranum, familiarem suum (*one Cæcina of Volaterræ, an intimate friend of his*).

Att. 6, 3, 6 Gavius est quidam.

Off. 1, 27 est enim quiddam, idque intellegitur in omni virtute quod deceat (*there is in fact a something which is becoming, and it is contained in the very notion of all virtue*).

Or. 11 existimavi in omnibus rebus esse aliquid optimum (*a best*).

Inv. 2, 51 definitio est cum in scripto verbum aliquod est positum, cuius de vi quæritur.

Or. 2, 74 sæpe aliqui testis aut non lædit, aut minus lædit nisi lacessatur (*often a witness does no damage, or does less, if he be not provoked*).

Att. 12, 19 cogito interdum trans Tiberim hortos aliquos parare (*I sometimes think of purchasing an estate on the other side of the Tiber*).

Fam. 9, 14, 2 habere aliquem in consiliis capiendis Nestorem.

Verr. 5, 11, 27 cum ad aliquod oppidum venerat.

Verr. 4, 21, 47 simul atque in oppidum quoppiam venerat.

Caecil. 16 suadebit tibi, ut hinc discedas neque verbum ullum respondeas.

Caes. C. 2, 9 ita tuto ac sine ullo vulnere sex tabulata exstruxerunt.

(*d*) By a distributive numeral, — the proportion of one thing to another (*in*, *to*, or *for each*). *He gave them a book each*, singulos libros eis dedit. *Three acres a man were allotted to the common people*, terna iugera agri plebi dividebantur.

Fam. 7, 1 reliquæ sunt venationes binæ per dies quinque (*wild beast baiting twice a day for five days*).

L. 30, 30 (Scipio et Hannibal) cum singulis interpretibus congressi sunt (*each with an interpreter*).

L. 40, 34 aeris trecenos militibus divisit (*three hundred asses a man*).

Caes. 7, 4 singulis effossis oculis domum remittit, ut sint reliquis documento (*he sends them home each with an eye put out, that they might be for an example to the rest*).

N. D. 2, 40 sol binas in singulis annis reversiones facit (*the sun makes two turns in the course of a year*).

The article is prefixed to proper names connotatively with reference to the qualities of the individuals, or figuratively as the type of a class.

Poland had a Kosciusko, Poloni Kosciuskum habuerunt ; *Rome has a Hannibal of her own*, Romani suum Hannibalem habent (L. 27, 16).

Not worth (*they said*) *a place among the plate of a Verres*, non dignum quod in suo argento Verres haberet (Verr. 4, 14).

A Schiller = a man like Schiller, a second Schiller, alter Schillerus ; *a Daniel come to judgment, aye a Daniel*, ecce alter Daniel, qui iudicet, exsistit, plane alter Daniel ; *he boasts among his friends that he will be a Sulla*, se alterum fore Sullam inter suos gloriatur (Caes. C. 1, 4).

A Cato = men like Cato, Catones ; *a Paulus, a Cato, a Gallus, a Scipio, a Philus*, Pauli, Catones, Galli, Scipiones, Phili (Am. 6).

There was at the same time a Gnaeus Piso, a young man of good birth, erat eodem tempore Cn. Piso, adulescens nobilis (Sall. C. 18) ; *there is a Lucius Manlius Sosis*, L. Manlius est Sosis (Fam. 13, 30) ; *there was a Gaius Sulpicius Olympus*, C. Sulpicius Olympus fuit (Verr. 1, 48).

Sen. 9, 28 oratio, quam si ipse exsequi nequeas, possis tamen Scipioni praecipere et Laelio.

ABANDON.

Relinquere, *to abandon, in the neutral sense of leaving behind* ; **deserere** and **destituere**, *with moral reference, as a dereliction of duty* ; **deserere**, *to expose to possible danger* ; **destituere**, *to expose to threatening danger, to leave in the lurch.*

Verr. 4, 28 iubet illos discedere et candelabrum relinquere.

L. 1, 29 prae metu obliti sunt, quid relinquerent, quid secum ferrent.

L. 4, 51 sublatis rebus nocte oppidum reliquerunt.

L. 5, 53 non enim reliquisse victores, sed amisisse victi patriam videbimur.

Tus. 5, 41, 118 sic iniurias fortunae, quas ferre nequeas, defugiendo relinquas.

N. D. 2, 51, 129 pisces, ut aiunt, ova cum genuerunt, relinquunt.

L. 10, 12, 5 Etrusci silentio noctis castra reliquerunt.

Phil. 2, 46 defendi rem publicam adulescens, non deseram senex.

Fin. 1, 4 non ego deseruisse videor praesidium in quo a populo Romano locatus sum.

Phil. 2, 38 quid ? eundem in septemviratu nonne destituisti ? (*left in the lurch*).

Caes. 1, 16 multo etiam gravius, quod sit destitutus, queritur.

L. 6, 17 deinde in ipso discrimine periculi destituat (*then desert them at the critical moment*).

ABOUT.

Circiter is used with a specified number, **sub** with a general expression. *About five o'clock*, circiter hora undecima; *about two years after*, circiter duobus post annis; *about the close of the year*, sub exitum anni; *about daybreak*, sub lucem; *about nightfall*, sub noctem; *about cockcrow*, sub galli cantum. **Sub** = *just before*, or *just after*.

Caes. 4, 23 ipse hora diei circiter quarta cum primis navibus Britanniam attigit.

Sall. I. 68 circiter hora tertia pervenit in quandam planitiem.

Fam. 13, 57 ego in Ciliciam proficisci cogito circiter Kal. Mai. (*about the first of May*).

Fam. 3, 5 circiter Idus Sextiles puto me ad Iconium fore (*about the* 13*th August I think I shall be in the neighbourhood of Iconium*).

Caes. C. 1, 28 Pompeius sub noctem naves solvit.

Caes. 2, 33 sub vesperum Caesar portas claudi iussit.

L. 7, 31, 5 sub haec dicta omnes, manus ad consules tendentes, pleni lacrimarum in vestibulo curiae procubuerunt.

Circiter is chiefly used of number. Dies circiter quindecim iter fecerunt, *they marched for about fifteen days* (Caes. 1, 15).

Ad, *about, up to the number of* (= fere) is often used adverbially (not in Cicero). L. 10, 17 ad duo milia et trecenti occisi. L. 22, 41 ad mille et septingenti caesi. L. 22, 50 in maiora castra ad sescentos evaserunt. L. 10, 33 periere ad septingentos triginta. Caes, 2, 33, 5 occisis ad hominum milibus IV reliqui in oppidum reiecti sunt. [Note that unless the milia precedes, in a number, the ad is used as a preposition with the accus., not as an adverb, *cf.* von Wölfflin on L. 22, 41, 2.]

ABROAD.

Foris est, *he is outside*; **foras exiit**, *he has gone outside*; **foris venit**, *he came from outside.* Foris (*not* foras) cenat, *he dines out* = Fr. en ville; librum foras dedit, *he gave a book to the world* = librum edidit *or* protulit. **Peregre** answers to all the questions of place. Peregre est, *he is abroad*; peregre ivit, *he went abroad*; peregre rediit, *he returned from abroad. Cf.* procul, Plaut. Mil. 357 [and the note in Brix-Niemeyer's Pl. Capt., 173].

Q. F. 2, 6 foris valde plauditur (*in the world outside* = a populo).

L. 2, 31 pax foris parta est, domi impeditur.

L. 26, 46 porta intus forisque pariter refringi coepta.

Ter. Phor. 2, 1, 78 (308) DE. Antipho ubi nunc est? GE. Foris.

Sall. C. 20, 13 est domi inopia, foris aes alienum.

L. 7, 21, 9 foris tranquilla omnia fuere.

Pl. Mil. 5, 1 (1394) si non sequitur, rapite sublimem foras.

Pl. Men. 1, 2, 17 (124) aliquo ad cenam condicam foras.

L. 1, 40 ambo se foras eiciunt.

Ter. Eu. 4, 4, 1 exi foras, sceleste (*get out with you, you scoundrel*).

Att. 13, 22 scripta nostra malo tum foras dari, cum utrique nostrum videbitur.

Or. 2, 40 foris adsumuntur ea.

Tus. 3, 3 auxilium non petendum est foris.

Ter. Phor. 2, 1, 13 (243) peregre rediens semper cogitet.

"Foris" and "foras" are the ablative and accusative of an obsolete nominative "forae," *doors* or *openings*. Foris = Fr. hors, deforis = Fr. dehors.

ACCESS TO.

Mihi aditus est (patet), *there is access to me, subjectively*, i.e., *I can approach;* **ad me aditus** est (patet), *there is access to me, objectively*, i.e., *I can be approached.*

Caes. 2, 15 reperiebat nullum aditum esse ad eos mercatoribus.

Verr. 4, 45 aditus enim in id sacrarium non est viris.

Mur. 8 aditus ad consulatum non magis nobilitati quam virtuti patet.

ACCOMPANY.

Comitari, in a general sense, **prosequi**, **deducere**, and **reducere**, *to escort* "honoris causa," deducere and reducere with accessory reference to the "terminus a quo" and "ad quem," deducere, *usually from home to the curia* or *elsewhere*, reducere, *back to home.*

Cat. 2, 2 Catilina parum comitatus ex urbe exiit. ("Comitatus" used, like the perfect participle of several other deponent verbs, in a passive sense.)

Sen. 18 haec enim ipsa sunt honorabilia, salutari, appeti, decedi, assurgi, deduci, reduci, consuli (*for these very things are marks of honour, to be greeted, courted, made way for, received by persons standing, escorted from and to home, consulted*).

Fam. 10, 12 magna multitudo optimorum civium me domo deducebat.

Ac. 1, 1 satis eum longo intervallo ad suam villam reduximus.

N. D. 2, 52 tum volatus eorum matres prosequuntur.

Cat. 1, 8 eosdem facile adducam, ut te haec, quae iam pridem vastare studes, relinquentem, usque ad portas prosequantur (just as voluntary exiles were accompanied by relations and friends out of the city).

Cat. 2, 1 ipsum egredientem verbis prosecuti sumus (*we have accompanied him with words*, i.e., *wished him God-speed*).

Clu. 71 mater exsequias illius funeris prosecuta est.

OF ONE'S OWN ACCORD.

Sua sponte, *without extraneous aid* or *influence*, used also of things; **voluntate (sua)**, *without compulsion* or *fear.* **Ultro** involves the notion of going beyond – *beyond* or *contrary to expectation, actually, even.* Petere ultro = *not only to act on the offensive, but to attack;* compellare ultro = *not only*

to answer, but to take the initiative and speak first. Sponte must be accompanied by a possessive pronoun, which almost always precedes, *e.g.*, vestra sponte, *rarely* sponte vestra.

Sen. 19 sua sponte nulla adhibita vi consumptus ignis exstinguitur.

Pis. 15 id, nullo rogante, vos vestra sponte fecistis.

Att. 15, 27 gaudeo id te mihi suadere, quod ego mea sponte pridie feceram.

Sest. 47 ipsi etiam sponte sua contra rem publicam incitantur.

Fin. 2, 20 Regulus sua voluntate, nulla vi coactus praeter fidem quam dederat hosti, Carthaginem revertit.

Lig. 3 nulla vi coactus iudicio ac voluntate profectus sum.

L. 40, 49 populi alii voluntate, alii metu iugum accipiebant.

Fam. 4, 13 nec mihi quicquam in mentem venit optare, quod non ultro mihi Caesar detulerit.

Phil. 2, 1 tu ne verbo quidem violatus ultro me maledictis lacessisti.

Planc. 10 ultro mehercule se mihi etiam offerentes, ultro pollicentes rogavi.

Verg. A. 2, 145 his lacrimis vitam damus, et miserescimus ultro (*at these his tears we grant him life and our pity to boot*).

Ter. A. 100 Chremes ultro ad me venit (*Chremes actually came to me*).

Ter. Phor. 360 etiam me ultro accusatum advenit.

ACCURATE.

Accuratus is used only of things, *executed with care ; an accurate or painstaking man* = homo **diligens**, or **religiosus**.

Brut. 95 oratio accurata et polita.

Att. 13, 45 accuratissimae litterae (*i.e., a letter in which everything was written out with the utmost care*).

Att. 5, 11, 6 scripsi ad eum accurate.

Ac. 2, 63 Luculli oratio . . . quae est habita memoriter, accurate, copiose.

Brut. 15 diligentissimus investigator antiquitatis.

Att. 6, 1, 18 Duris Samius, homo in historia diligens.

Brut. 11 quem (Atticum) rerum Romanarum auctorem laudare possum religiosissimum.

1.—Accuratus is used only of what is done *cum cura*, hence we say, not "doctrina" or "scientia accurata," but "exquisita," "singularis," "interior," "subtilis," or "elegans".

2.—Similarly we say "accurate loqui, disputare, scribere"; but not "accurate scire" for "exploratum habere," nor "accurate nosse" for "penitus," "plane," "recte," or "optime," nor "accuratius videre" for "diligentius".

ACCUSE.

Accusare, *to attribute, to lay to the charge of a person or a thing, to accuse formally before a judge, (then) generally to lay to one's charge ;* **arguere**, *to accuse whether in court or not*, always implies that the arguens seeks by evidence to establish the

truth of his accusation — *to try to prove guilty* (ἐλέγχειν); **incusare**, *to accuse informally, to make a complaint out of court, to find fault with*; **insimulare**, *to accuse on suspicion, to accuse falsely, to slander*; **criminari**, *to accuse with malicious intention, to traduce*; **deferre nomen**, *to accuse or impeach before the praetor or other magistrate*, who, if he allowed the action, appointed a "iudex," and named a day for the trial of the "reus" or party accused. The proceedings before the praetor were said to be "in iure," those before the iudex "in iudicio". *He got notice of a day for his trial on a charge of treachery*, dies ei dicta est proditionis.

Mur. 32 quid accusas, Cato? quid affers in iudicium? quid arguis?

Caecil. 9 cognosce ex me quam multa esse oporteat in eo, qui alterum accuset (*let me tell you how many qualities a man should possess who ventures to conduct a criminal charge against another*).

L. 40, 24 Demetrium iterum ad patrem accusavit Perseus.

N. Mil. 7 accusatus ergo proditionis (*he was therefore brought to trial on a charge of treason*).

Rosc. A. 41 servos ipsos neque arguo neque purgo.

Sen. 5 nihil habeo quod incusem senectutem (*I have no fault to find with old age*).

Phil. 2, 38 probri insimulasti pudicissimam feminam.

Verr. 4, 45 dat hospiti suo cuidam negotium, ut aliquem reperiret, quem illud fecisse insimularet.

Mil. 5 tribunus plebis cotidie meam potentiam invidiose criminabatur.

Mur. 30 dixi in senatu me nomen consularis candidati delaturum (*I said in the senate that I would impeach a consular candidate*).

Verr. 4, 45 servi cuiusdam nomen defertur; is accusatur; ficti testes in eum dantur.

Or. 1, 11 in iure aut in iudiciis (*before a praetor or before juries*).

Clu. 7 ut neque accusator timere neque reus sperare debuerit (*that the accuser had as little ground for fear as the accused had for hope*).

Reus was originally used of both parties in a law-suit, but was afterwards restricted to the defendant. Reos appello non eos modo qui arguuntur, sed omnes, quorum de re disceptatur; sic enim olim loquebantur (Or. 2, 43).

ACCUSER.

Accusator (κατήγορος), *in a criminal charge*, **petitor**, *in a civil suit* (causa privata).

Quinct. 13 possumus petitoris personam capere, accusatoris deponere? (*may we assume the character of a plaintiff and abandon that of (a criminal) accuser?*)

Rosc. A. 20 accusatores multos esse in civitate utile est, ut metu contineatur audacia (*it is an advantage to have a number of prosecutors in a state that reckless conduct may be restrained by fear*).

ACROSS.

Trans, *across, on the other side;* **per**, *across, from side to side, not necessarily through the centre,* but "in flumine" is used of a bridge across a river. *Across (beyond) the Tiber,* trans Tiberim; *across the wood,* per silvam, *i.e., from one side to the other: he built a wall across the island,* murum per insulam transversum duxit; *he built a bridge across the Hellespont,* pontem in Hellesponto aedificavit (fecit): *the bridge across the Hellespont,* pons Hellesponti.

L. 39, 30 trans fluvium in colle hostium castra erant.

Caes. 1, 13 pontem in Arari faciendum curat (*he has a bridge built across the Arar*).

Caes. 2, 5 in eo flumine pons erat.

Caes. C. 1, 62 pons in Ibero prope effectus erat (*the bridge across the Ebro was nearly finished*).

L. 7, 9 Galli ad tertium lapidem Salaria via trans pontem Anienis castra habuere (*at the further side of the bridge across the Anio*).

Tac. H. 4, 66 fretus loco, quia pontem Mosae fluminis anteceperat.

Caes. 5, 37 pauci incertis itineribus per silvas in hiberna perveniunt.

He threw a bridge across the Ebro, pontem in Ibero fecit; *he threw his forces across the Ebro,* Iberum copias traiecit; *he leads the cavalry across the bridge,* equitatum pontem transducit; *the Belgae cross the Rhine,* Belgae Rhenum transducuntur (*or* transeunt).

ADVOCATE.

Patronus (originally opposed to cliens), *an advocate or pleader who undertakes to manage one's cause in a court of justice;* **advocatus**, *any one who by his presence or advice aids another in the conduct of a suit or action, especially the* iuris consultus *who supplied advice to the* patronus *or pleader on recondite points of law.*

Fam. 2, 14 novi ego vos magnos patronos: hominem occidat oportet qui vestra opera uti velit (*I know the ways of you great guns: a man must commit murder if he would wish the benefit of your assistance*).

Rosc. A. 2 his de causis ego huic causae patronus exstiti.

Cluent. 40 quis eum umquam non modo in patroni, sed in laudatoris aut advocati loco viderat?

Brut. 27, 106 hic optimus illis temporibus est patronus habitus (*he was reported to be the best advocate of his day*).

Phil. 1, 7 vellem adesset M. Antonius, modo sine advocatis (here advocati = *armed soldiers*).

L. 3, 47 Verginius sordidatus filiam suam cum ingenti advocatione in forum deducit.

Or. 2, 74 orat reus, urgent advocati, ut invehamur, ut male dicamus, denique ut interrogemus (*my client beseeches me, his supporters press me, to try invective or abuse or finally cross-examination*).

L. 6, 19 ex advocatis iudices facti erunt (*instead of supporters shall become judges*).

AFFIRM.

Adfirmare, *to affirm, to assert in words;* **confirmare**, *to strengthen a previous assertion* or *resolve in any way*, as by oath or by law.

Att. 4, 18, 4 (16, 12) Cato adfirmat se vivo illum non triumphaturum.

Div. 2, 3 dicendum mihi est ita, nihil ut adfirmem, quaeram omnia dubitans plerumque.

Or. 2, 19 iubent nostra confirmare argumentis ac rationibus, deinde contraria refutare.

Tus. 1, 16 hanc opinionem discipulus eius Pythagoras maxime confirmavit.

Caes. 1, 3 in tertium annum profectionem lege confirmant.

Caes. 5, 27, 10 illud se polliceri et iure iurando confirmare.

AFRICAN.

Afer, *an African by birth, e.g.*, P. Terentius Afer; **Africus**, *belonging to Africa, e.g.*, Africus (ventus); **Africanus**, *belonging to Romans* or *outsiders in some way connected with Africa, e.g.*, Scipio Africanus. Bellum Africum = *a war waged between one set of Africans and another*, or *between Africans and Romans;* bellum Africanum = *a war waged in Africa between one set of Romans and another.* [Both adjectives can be equally applied to that part of the civil war (between Caesar and the Pompeians), which took place in Africa, because Africans took part in the contest as well as Romans; *cf.* Hirt. B. G. pr. 8 with Caes. C. 2, 32, 13.]

L. 27, 19 Afros vendere quaestorem iussit.

L. 21, 1 perfecto Africo bello (= *risings in Africa*).

Deiot. 9 secutum bellum est Africanum (= *the war of Caesar with the partisans of Pompey*).

Q. F. 1, 1, 27 quodsi te sors Afris aut Hispanis aut Gallis praefecisset (*but if fortune had placed you over Africa or Spain or Gaul*).

AFTER.

Post quam and **postea quam** (the latter commoner in Cicero) always take the indicative, usually the perfect and historic present; when they go with the subjunctive, it is for some collateral reason.

Verr. 2, 38 quem postea quam videt non adesse, dolore ardere coepit.

Att. 2, 11 plane relegatus mihi videor, postea quam (*since*) in Formiano sum.

N. Them. 6 post quam audierunt muros strui, legatos Athenas miserunt.

Caes. 1, 27 eo post quam Caesar pervenit, obsides poposcit (*after Caesar had arrived there, he demanded hostages*).

R. P. 2, 10 centum et octo annis post quam Lycurgus leges scribere instituit.

Sen. 12 invitus feci ut Flamininum e senatu eicerem septem annis post quam consul fuisset (fuisset instead of fuerat by the attraction of eicerem).

1.—The imperfect and pluperfect are less common, the former denoting a continued, the latter a resulting, state. The pluperfect is the regular (not the invariable) tense where the exact measure of time is given; it is not found in Caesar or Horace, and is limited to one example in Vergil.

The imperfect and pluperfect are almost unknown in archaic Latin.

L. 1, 23 post quam structi utrimque stabant, in medium duces procedunt.

L. 25, 10, 6 postquam lux certior erat, tum Hannibal . . . iubet.

L. 25, 33 postquam socii . . . poterant, . . . cedere statuit.

Caes. C. 3. 60 post quam id difficilius visum est neque facultas perficiendi dabatur, ad Pompeium transierunt.

Verr. 4, 24 postea quam tantam multitudinem collegerat (= collectam habuit) emblematum, instituit officinam (*after he had got together such a number of figures, he set up shop*).

Caecil. 21 Africanus, postea quam bis consul fuerat (= consularis fuit), Cottam in iudicium vocabat (*Africanus, after he had been twice consul* (i.e., *was a man of consular rank*), *proceeded to impeach Cotta*).

Mil. 16 post diem tertium gesta res est, quam dixerat.

L. 25, 36 anno octavo post quam venerat est interfectus.

2.—Post is often omitted after an ablative of time, always after postero die, postridie.

L. 6, 29 die vicensimo quam creatus erat dictatura se abdicavit.

N. Ar. 1 post quam Xerxes in Graeciam descendit, sexto fere anno quam erat expulsus, in patriam restitutus est.

Or. 2, 3 postero die, quam illa erant acta, repente Catulus venit.

Fam. 14, 7 postridie intellexi, quam a vobis discessi.

3.—Post quam is regularly used of an actual, not of a contemplated, event. *I will write to you after I reach Rome*, Romam cum venero, scribam ad te.

Att. 9, 15 eum cum videro, Arpinum pergam (*after I see him I will proceed to Arpinum*).

4.—"After" as a transitional particle = *now that*, is usually rendered by quoniam, never by post quam.

Pomp. 8 quoniam de genere belli dixi, nunc de magnitudine pauca dicam (*after speaking of the kind of war, I will now say a few words about its magnitude*).

Off. 2, 21 sed, quoniam de eo genere beneficiorum dictum est, quae ad singulos spectant, deinceps de eis, quae ad universos pertinent, disputandum est.

AFTERWARDS.

Post or postea, *afterwards*; posthac or post hoc tempus (*not* post hoc), *after this*, the present time of the speaker being the starting point, accentuates the point of departure — *beginning a new chapter*, or *turning over a new leaf*. Docebo

Rullum posthac tacere, *I will teach Rullus to hold his tongue after this.*

Ac. 1, 8, 32 Reid post argumentis quibusdam et rerum notis quasi ducibus utebantur.

Rosc. A. 30 de Capitone post viderimus.

Phil. 2, 42 quid evenerit postea, nescio.

Cat. 3, 12 vobis erit videndum qua condicione posthac eos esse velitis.

Att. 5, 21 sed posthac omnia, quae recta non erunt, pro certo negato.

Att. 4, 18, 3 (16, 11) sed omnes absolventur, nec posthac quisquam damnabitur, nisi qui hominem occiderit.

Brut. 11 ego cautius posthac historiam adtingam te audiente.

Fam. 7, 26 posthac igitur erimus cautiores.

Att. 1, 6, 1 non committam posthac, ut me accusare . . . possis.

Verg. E. 1, 75 non ego vos posthac . . . videbo.

Post, *rarely* postea, is used of a definite interval. *Soon after*, paulo post; *two days after*, biduo post. Clu. 47 "paucis postea mensibus". R. P. 2, 35, 60 annis postea XX ex eo, quod . . .

AGAIN.

Iterum, *again, a second time;* **rursus**, *again, once more, twice, thrice, or any number of times.* [The original difference may be expressed thus: If a man has travelled from a place A to a place B, a second journey from A to B is expressed by iterum, but a journey from B to A by rursus (= re-uorsus).] Iterum consul, *twice consul*, said of one who is in his second consulship, or about to enter on it, as he may be "consul designatus," *consul designate.* Bis consul, *twice consul*, said of one who has been twice consul, but who is consul no longer. *As large again, twice as large*, altero tanto maior. *England is twice as large as Scotland*, Anglia altero tanto maior est quam Scotia.

Div. 2, 59 nonnumquam etiam iterum atque tertium.

Rosc. A. 22 iterum ac tertio Chrysogonum nominavi.

Brut. 18 Livianae fabulae non satis dignae quae iterum legantur (*Livy's plays are not well worth a second perusal*).

L. 2, 28 prius itaque quam ultima experirentur, senatum iterum consulere placuit.

Sall. I. 97 rursus, uti antea, proximos eius donis corrupit.

Mur. 7 facis ut rursus plebs in Aventinum sevocanda esse videatur.

Ac. 2, 13 quae cum dixisset, sic rursus exorsus est.

N. D. 2, 20, 51 in his stellis, quas dicimus, quia tum occultantur, tum rursus aperiuntur.

Caes. 3, 12 rursus minuente aestu naves in vadis afflictabantur.

Caes. 2, 19 illi identidem se in silvas receperunt, ac rursus ex silva in nostros impetum fecerunt.

L. 2, 50, 1 rursus cum Fabiis erat Veienti populo . . . certamen.

L. 32, 21, 1 tum Aristaenus praetor rursus: "non magis . . .".

Semel, *once;* iterum, *a second time;* bis, *twice* = semel atque iterum.

Div. 1, 25 quod semel ille iterumque neglexit (= quod bis ille neglexit).

Sest. 22 unus bis rem publicam servavi, semel gloria, iterum aerumna mea.

Inv. 2, 4, 14 comitem illum suum inclamavit semel et saepius.

Brut. 90, 308 Piso saepe dicebat, minus saepe Pomponius, raro Carbo, semel aut iterum Philippus.

Am. 3 factus consul est bis, primum ante tempus, iterum sibi suo tempore, rei publicae paene sero: (*he was twice made consul, once before the regular time, again at the proper time as regards himself, almost too late as regards the republic*). Semel here inadmissible. Suo tempore = *at the earliest age prescribed by law;* sero as always = *too late.*

Once or twice = semel atque iterum; *twice or thrice* = iterum atque tertium; *again and again* = iterum ac saepius (not iterum atque iterum). *Never again*, numquam postea. *He never smiled again*, numquam postea risit. *If this were to do over again I would act differently*, si res integra esset, aliter facerem.

AGE.

Saeculum is used of *an age, generation*, or *epoch*, in a general sense, but not of *the age* or *epoch* of an individual man = **aetas.** *The age of Pericles*, aetas (*not* saeculum) Pericli.

R. P. 2, 10 in id saeculum Romuli cecidit aetas.

Tus. 1, 16 multa saecula postea sic viguit Pythagoreorum nomen, ut nulli alii docti viderentur.

Am. 4 ex omnibus saeculis vix tria aut quattuor nominantur paria amicorum.

Phil. 9, 6 Servius huius saeculi insolentiam vituperabat.

N. Alc. 1, 2 omnium aetatis suae multo formosissimus (*by far the handsomest man of his day*).

Fam. 4, 3, 3 te . . . ab initio aetatis . . . summe omnium doctrinarum studiosum fuisse.

Or. 1, 1, 1 si infinitus forensium rerum labor . . . etiam aetatis flexu constitisset.

Age = period of life is variously expressed. *Twenty years of age*, natus viginti annos; *a boy of fifteen*, puer quindecim annorum (*unclassical*); *more than twenty years of age*, annos natus maior (plus, amplius) viginti; *under twenty years of age*, annos natus minor (minus) viginti. The following variations are of less frequent occurrence: maior (minor) viginti annis natus (natu); maior (minor) viginti annorum. Quam is rarely inserted unless "maior" (minor) stands in a case other than the nominative, *e.g.*, L. 45, 32 cum liberis maioribus quam quindecim annos natis.

Tus. 5, 20 quinque et viginti natus annos.

Rosc. A. 14 annos natus maior quadraginta.

N. Reg. 2 Dionysius maior annos sexaginta natus decessit.

Verr. 2, 49 minor triginta annis natus.

N. Han. 3 minor quinque et viginti annis natus.

L. 30, 37 novem annorum a vobis profectus post sextum et tricesimum annum redii.

Iniens aetas (iniens adulescentia, prima aetas, initium aetatis = *early manhood*, not *childhood* or *boyhood*, opposed to acta or exacta aetas *Boyhood*, puerilis aetas; *from boyhood*, a puero or pueris, a pueritia. *Of an advanced age*, aetate provectus (not provecta).

AGO.

Abhinc is used only of a point of past time reckoned from the present moment. It is regularly construed with the accusative (rarely ablative), and always precedes the word or words measuring the time. The numeral, which must be cardinal, not ordinal, stands either before or after the noun. *Twenty years ago*, abhinc viginti annos *or* annos viginti, *not* viginti abhinc annos *or* abhinc vicesimum annum. *Twenty years hence*, post (*not* abhinc) viginti annos.

Verr. 1, 12 quaestor fuisti abhinc quatuordecim annos (= *it is now fourteen years since you were quaestor*).

Verr. 2, 9 horum pater abhinc duo et viginti annos est mortuus.

Rosc. C. 13 repromittis tu abhinc triennium Roscio.

Balb. 6 si Pompeius abhinc annos quingentos fuisset (*if Pompey had lived five hundred years ago*).

1.—Time measured backwards from a point in the past is expressed by **ante**, not **abhinc**. The latest critics propose the substitution of **ante** for **abhinc** in Verr. 2, 52 comitiis iam abhinc diebus triginta factis.

Phil. 5, 7 fecerat hoc idem maxima cum laude Piso triginta diebus ante (*Piso had done the same thing with great credit thirty days before*).

2.—**Abhinc** is not used of duration of time. *I have read all the books which have been written on that subject for twenty years back*, legi omnes libros qui de ea re proximis (his) viginti annis scripti sunt; qui abhinc viginti annos scripti sunt = *which were written twenty years ago*.

ALL BUT.

Non tantum or **non modo**, *not only*; **tantum non** or **modo non**, *all but* = μόνον οὐ. *He promised all but mountains of gold*, modo non montes auri pollicitus est. *The city was all but taken*, urbs modo non capta est, but "non multum afuit quin urbs caperetur" is the more usual rendering. "Tantum non" and "modo non" in the sense of *all but* are not Ciceronian.

L. 34, 40 nuntii afferebant, tantum non iam captam Lacedaemonem esse.

L. 25, 15 tantum non ad portas et muros bellum est.

L. 4, 2 hostes tantum non arcessiverunt.

L. 10, 24 favet Fabi gloriae, quae modo non sua contumelia splendet.

Verr. 1, 45 tantum quod hominem non nominat.

ALONG THE RIVER.

Secundum flumen, *along the banks* or *course of the river, either up* or *down*; **secundo flumine**, *down the stream or current*

= *the river following or helping* (secundus from sequor), opposed to adverso flumine, *against the stream or current = the river opposing.*

Caes. 2, 18 secundum flumen paucae stationes equitum videbantur (*along the river a few picquets of cavalry were seen*).

Caes. 7, 34 sex legiones ipse in Arvernos secundum flumen Elaver duxit (*along* (*up*) *the river Elaver*).

Att. 16, 8 tres legiones iter secundum mare superum faciunt.

Caes. C. 3, 65 castra secundum mare iuxta Pompeium munire iussit.

L. 5, 46 incubans cortici secundo Tiberi ad urbem defertur.

L. 45, 35 Paulus regia nave adverso Tiberi ad urbem est subvectus (*was conveyed up the river in a royal galley*).

ALSO.

Idem, meaning "also," is distinguished from **etiam** in so far as it always refers to a person or thing already mentioned, and instead of gradation denotes the addition of something antithetical or simply different. Tu etiam = *not only others, but you;* tu idem = *you further, you moreover, you at the same time.*

Cat. 3, 5 cura ut omnium auxilia tibi adiungas, etiam infimorum.

Tus. 1, 10 Aristoxenus, musicus idemque philosophus.

N. D. 3, 32 cur avunculus meus, vir innocentissimus idemque doctissimus, in exsilio est?

Verr. 4, 21 dixi, iudices, multa fuisse fere apud omnes Siculos; ego idem confirmo, nunc ne unum quidem esse.

Tus. 3, 7 qui fortis est idem est fidens.

Sest. 42 quomodo igitur accusas Sestium, cum idem laudes Milonem?

Fin. 5, 29, 89 nec ego solus, sed tu etiam, Chrysippe.

Hor. E. 1, 18, 69 percontatorem fugito, nam garrulus idem est (*shun an inquisitive person, for he is also a chatterbox*).

Brut. 84, 291 non omnes, qui Attice, idem bene: sed omnes, qui bene, idem etiam Attice dicunt.

Top. 25, 94 quod idem (*neut.*) contingit in laudationibus.

Fam. 9, 2, 1 Caninius tuus idem et idem noster.

Att. 3, 12, 1 tu quidem sedulo argumentaris, quid sit sperandum . . . , idemque (*and yet*) caput rogationis proponi scribis . . .

Off. 1, 14, 43 nihil est enim liberale quod non idem iustum.

Tus. 3, 34, 84 quid autem praeclarum non idem arduum?

Item, *also, at the same time, likewise*, is opposed to idem in so far as it is always used of the same predicate. *Cassinius, P. Clodius' dearest friend and also travelling companion, made this statement also*, dixit hoc item Cassinius, familiarissimus et idem comes P. Clodi.

Phil. 12, 1 auxerat meam quidem spem, credo, item vestram.

Cat. 3, 5 quaesivit a Gallis itemque a Volturcio.

Phil. 7, 8 magna pax Antonio cum eis, his item cum illo.

Leg. 2, 21 placuit Scaevolae et Coruncanio, itemque ceteris.

Verr. 5, 72 ceteros item deos deasque omnes imploro atque obtestor.

Non item often stands at the end of a sentence with the predicate omitted = *but not so.*

Att. 2, 21 spectaculum uni Crasso iucundum, ceteris non item.

Tus. 4, 14 corporum offensiones sine culpa accidere possunt, animorum non item (= non possunt).

Tus. 4, 14, 32 inter acutos autem et inter hebetes interest, quod ingeniosi . . . in morbum et incidunt tardius et recreantur ocius, hebetes non item.

Or. 3, 48, 186 numerum in cadentibus guttis . . . notare possumus, in amni praecipitante non possumus.

Am. 20 Rupilium potuit consulem efficere, fratrem non potuit (= non item).

But if the negative statement precedes, the verb cannot be omitted in the positive clause. *He blamed the son but not the father*, filium reprehendit, patrem non item; *he did not blame the father, but the son*, patrem non reprehendit, filium reprehendit.

Fin. 2, 21 est aliquid quod nobis non liceat, liceat illis.

Fin. 2, 26, 82 quod, si sine ea tuto et sine metu vivi non posset, ne iucunde quidem posset.

Or. 1, 17, 79 nobis etiamsi ingenium non maxume defuit, doctrina certe et otium et hercule etiam studium illud discendi acerrimum defuit.

ALTAR.

Ara is generic; **altaria** (altare *rare*) is specific = *a high altar*, erected (sometimes on an ara) for sacrifices to the superior divinities. **Ara** is always used if the sense is metaphorical.

Verg. E. 5, 65 en quatuor aras; ecce duas tibi, Daphni, duoque altaria Phoebo ("*Daphnis as a hero has only libations offered to him, not victims;* duo altaria Phoebo, *two whereon to offer victims to Phoebus*". —Conington).

Tac. A. 16, 31 altaria et aram complexa (*clasping the altar and altar-steps*).

Verr. 2, 3 numquam ante hoc tempus ad aram legum confugerunt.

Att. 7, 11 "non est"; inquit, "in parietibus res publica"; at in aris et focis ("*one's country,*" *he retorts,* "*is not a matter of stone and lime*". *No, but of hearths and homes.*)

ALTHOUGH.

Quamquam is used where a concession is stated as a fact, and, unless for some collateral reason, invariably takes the indicative. **Etsi**, and the stronger **tametsi (tamen etsi)** and **etiamsi** are used where a concession is stated either as a fact or as a supposition, and follow the analogy of **si**. **Quamvis (quam vis**, *as much as you will*), *though ever so much*, introduces an imaginary concession, and naturally takes the subjunctive (generally the present). **Licet** is properly the impersonal verb = *it is allowed* or *granted*, and is joined with

the present (and sometimes the perfect) subjunctive. The particle **tamen**, *yet*, *still*, which often appears in the principal clause, is used to strengthen the contrast involved in the concession.

Verr. 3, 68 quamquam merito sum iratus Metello, tamen haec, quae vera sunt, dicam.

L. 40, 15 haec sentit Perseus, etsi non dicit.

Pomp. 6 cum hostium copiae non longe absunt, etiamsi irruptio nulla facta est, tamen pecunia relinquitur, agri cultura deseritur.

Div. 2, 22 quod crebro videt, non miratur, etiamsi, cur fiat, nescit.

Rosc. A. 27 tametsi statim vicisse debeo, tamen de meo iure decedam.

Fam. 16, 26 etiamsi, quod scribas, non habebis, scribito tamen.

Verr. 1, 9 aliter condemnari reus, quamvis sit nocens, non potest.

Phil. 2, 27 in qua (domo), quamvis nihil sapias, tamen nihil tibi potest esse iucundum.

Fam. 7, 32 illa, quamvis ridicula essent, sicut erant, mihi tamen risum non moverunt.

N. D. 2, 17 quam volet, iocetur (*quamvis* is here inflected).

Div. 1, 26 quam vellet cunctaretur, tamen eodem sibi leto, quo ipse interisset, esse pereundum.

Cael. 28 quam volent in conviviis faceti sint (*be they ever so witty at dinner-parties*).

Or. 1, 44 fremant omnes licet, dicam quod sentio.

Etsi with *subj*. L. 3, 68, 9 [in such passages the hypothetical idea is present even in the conditional clause].

1.—The verb in the **quamquam** clause is sometimes thrown into the subjunctive by what is called attraction, *i.e.*, because the verbs in the other clauses are subjunctive: so etiamsi with *subj*. Cat. 1, 8, 19.

Phil. 6, 1 haec sententia sic per triduum valuit, ut, quamquam discessio facta non esset, tamen omnes mihi adsensuri viderentur.

2.—**Quamquam** (rarely **etsi**) is often used in an absolute sentence = "*and yet*," to correct or modify a foregoing statement, *e.g.*, quamquam quid loquor? quamquam quis ignorat?

Off. 1, 9 quamquam Terentianus ille Chremes, "humani nihil a se alienum putat".

Ac. 1, 4, 13 Reid quamquam Antiochi magister Philo, magnus vir, ut tu existimas ipse, negat in libris cet.

Tus. 1, 39 quamquam non male ait Callimachus multo saepius lacrimasse Priamum quam Troilum.

Fam. 7, 24 etsi (*and yet*) quae est haec servitus?

Att. 9, 10 do, do poenas temeritatis meae. Etsi quae fuit illa temeritas? (*and yet what was that rashness!*).

Att. 8, 5, 1 etsi solet eum, cum aliquid furiose fecit, paenitere.

Att. 16, 7, 2 etsi, quamvis non fueris suasor . . . , adprobator certe fuisti.

3.—**Quamvis** is often used without a verb, **quamquam** and **etsi** only, at least in Cicero, when the verb can be supplied from the principal sentence.

Phil. 2, 45 res bello gesserat, quamvis rei publicae calamitosas, at tamen magnas.

Phil. 2, 15 qui si viverent, quamvis iniqua condicione pacis, rem publicam hodie teneremus.

Ac. 2, 7 in quibus intellegentia, etsi vitiosa, est quaedam tamen.

Fin. 5, 23 si omnia illa, quae sunt extra, quamquam expetenda, summo bono continerentur.

4.—**Licet** stands also as a finite verb in principal sentences, followed by the subjunctive with **ut** omitted = *one may.* **Per me vel stertas licet,** *for all I care, you may even snore.* But the infinitive only is admissible in general statements, *e.g.*, peccare licet nemini (Par. 3).

Cat. 1, 3 (consilia tua) mecum licet recognoscas.

Att. 1, 16, 8 licet pauca degustes (*you may taste a few samples*).

Rosc. A. 48 facias licet; nemo prohibet (*you may do it; no one prevents you*).

R. P. 1. 40 licet enim lascivire (*not* lascivias), dum nihil metuas (*provided one has nothing to fear*).

5.—**Ut** with subjunctive has sometimes the signification of *although* = *admitting that, even supposing that.* **Ut** in this sense is consecutive, hence **ut non** (*not* **ne**) is the proper usage if the clause is negative.

Planc. 25 quotus quisque iuris peritus est, ut (*even supposing that*) eos numeres, qui volunt esse?

Att. 2, 15 verum, ut hoc non sit, tamen praeclarum spectaculum mihi propono.

Phil. 12, 3 exercitus si pacis nomen audierit, ut non referat pedem (*even supposing it does not retreat*), insistet certe.

Ov. P. 3, 4, 79 ut desint vires, tamen est laudanda voluntas (*though strength fail, still good-will is to be praised*).

In later Latin **quamquam** is constructed with the subjunctive, and **quamvis** and even **licet** with the indicative.

ANGRY.

Iratus, *angry, as a temporary state;* **iracundus,** *angry, as a habit, of an irascible disposition.* A person may be iratus (*in a passion*) without being iracundus (*passionate*), or iracundus without being iratus. **Irasci** *to become angry*, or *to be angry.*

Sen. Dial. 3, 4, 1 quid esset ira satis explicitum est, quo distet ab iracundia adparet: quo ebrius ab ebrioso et timens a timido. Iratus potest non esse iracundus: iracundus non potest aliquando iratus non esse.

Att. 6, 3, 6 abiit iratus (*he went away in a rage*).

Mur. 30 iratus dixisti; numquam, inquit, sapiens irascitur (*you spoke in anger; a wise man, he says, never gets angry*).

Tus. 4, 12 est aliud iracundum esse, aliud iratum.

Tus. 4, 24 sic iracundus non semper iratus est.

Caes. 1, 31 hominem esse barbarum iracundum temerarium.

Phil. 8, 5 irasci amicis non temere soleo (*I am not in the habit of getting angry with friends for trifles*).

Irasci has no perfect, but the defect is supplied both by suscensui and iratus fui (*not* sum), plup. iratus fueram. Iratus eram = irascebar, and iratus essem = irascerer.

Phil. 8, 6 Caesar ipse, qui illis fuerat iratissimus, cottidie aliquid iracundiae remittebat.

You cannot be angry with me, mihi irasci nescis, *i.e.*, *you cannot be angry with me whatever I do* = generic; fieri not potest ut mihi irascaris, *i.e.*, on this particular occasion = specific.

ANIMAL.

Animal, *an animal as a living being, including man;* **bestia**, *an animal as an irrational being*, in opposition to man; **belua** = bestia maior, as *an elephant, a whale, a sea monster;* **pecus** = bestia domestica, as *a bullock, a sheep*, in opposition to **fera**, *an untamed animal*, as *a stag, a wolf.*

Leg. 1, 7 animal hoc providum, acutum, plenum consilii et rationis, hominem vocamus.

Fin. 2, 14 homines hoc uno plurimum a bestiis differunt, quod rationem habent.

N. D. 1, 35 elephanto beluarum nulla prudentior.

Tus. 5, 13 natura alias bestias nantes esse voluit, alias volucres, alias cicures, alias feras.

Pis. 36 sescentos ad bestias misisti (always *bestiae*, not *beluae*, in reference to the *ludi Romani*).

Off. 3, 17 ferae saepe, nullo insequente, in plagas incidunt.

ANNUAL.

Annuus, *that lasts a year*, or *continues through a year, e.g.*, annuus magistratus, *an annual magistracy;* annuus labor, *a year's toil;* **anniversarius**, *that returns at a stated period once a year, e.g.*, sacra anniversaria, *an annual festival.* Vicissitudines anniversariae (N. D. 2, 38) = *the annual change or return of the seasons;* annuae commutationes (Inv. 1, 34) *changes continuing through a year, the annual revolutions causing the seasons.*

L. 5, 4, 7 annua aera habes, annuam operam ede (*you have a year's pay, give a year's work*).

L. 9, 41 indutiae annuae datae.

Caes. 1, 16 vergobretus creatur annuus (*the vergobretus* (*judgment-dealer*) *is elected for a year*).

Verr. 4, 57 Paean sacrificiis anniversariis apud illos colebatur.

Verr. 4, 48, 107 prope est spelunca quaedam, ubi Syracusani festos dies anniversarios agunt (*there is a cave close by, where the Syracusans hold annual holidays*).

ANY ONE.

Quisquam and **ullus**, *any one exclusively, any one at all;* **quivis** and **quilibet**, *any one inclusively, any one you please* =

le premier venu. **Nec Caesar nec Pompeius nec quisquam**: **aut Caesar aut Pompeius aut quilibet.** *What may happen to any one at all, may happen to any and every one*, **cuivis potest accidere, quod cuiquam potest.**

N. D. 1, 14 neque Iovem neque Iunonem neque Vestam neque quemquam, qui ita appelletur, in deorum habet numero.

Att. 1, 17 neque me tibi neque quemquam antepono.

Or. 2, 19 quis est istorum Graecorum qui quemquam nostrum quicquam intellegere arbitretur?

Pis. 14 mihi quaevis fuga (*inclusive*) potius quam ulla provincia (*exclusive*) esset optatior.

Tus. 5, 16 omitto divitias quas, cum quivis quamvis indignus habere possit, in bonis non numero.

N. Con. 3 non est grave quemvis honorem habere regi.

Phil. 12, 2 cuiusvis hominis est errare (*any man may make a mistake*).

Hor. Ep. 1, 17, 36 non cuivis homini contingit adire Corinthum (*it is not granted to any chance man to visit Corinth*).

Brut. 34 Scipio Latine loquendo cuivis erat par (*equal to any one in speaking Latin*).

Fam. 16, 12 quidvis est melius quam sic esse ut sumus.

Ac. 2, 43, 132 ad vos nunc refero, quem sequar, modo ne quis . . . respondeat: "Quemlibet, modo aliquem".

Iuv. Sat. 14, 205 lucri bonus est odor ex re qualibet.

1.—**Quivis*** and **quilibet** are opposed to "certus" or "quidam," a certain (definite) one. Vita agenda est certo genere quodam, non quolibet, *we should conduct our life in a definite way, not in any way we please* (Fin. 3, 7). See Caes. 3, 13.

2.—**Quisquam** is substantival, but, like nemo, may be joined with words denoting persons or with collective words referring to persons, *e.g.*, **homo quisquam** (Verr. 2, 52, 127), **quisquam civis, cuiquam generi hominum.** It is rarely used adjectively with things.—The oft-quoted passage from Cicero (Att. 5, 10, rumor quisquam) is doubtful [see C. F. W. Müller's critical note].—It has no plural and no feminine, and is rare in the ablative, **ullus** being used substantively as well as adjectively in the defective parts. Hence the masculine form is sometimes found with a feminine substantive, *e.g.*, cuiquam legationi. *Cf.* Plaut. Most. 608 quemquam beluam; Mil. Glor. 1060 quemquam porcellam; Cist. 66 quisquam mulier.

Verr. 3, 93 num arator quisquam dedit?

Fat. 9 quod nec ipsi nec cuiquam physico placet.

Rosc. A. 27 numquam cum homine quoquam collocutum esse.

Fam. 3, 10, 6 ubi cuiquam legationi fui impedimento?

Verr. 2, 6 si cuiquam generi hominum, si cuiquam ordini aratorum probatus sit.

Phil. 2, 15 an ille quemquam plus dilexit? cum ullo aut sermones aut consilia contulit saepius?

* "'Quivis' expresses a more deliberate, 'quilibet' a more blind and capricious choice = 'voluntas' compared with 'libido'."—(Bradley.)

Verr. 1, 43, 111 ne metuit quidem quisquam, ne quis ediceret.

Or. 2, 37, 154 certe non tulit ullos haec civitas aut gloria clariores aut cet.

3.—**Quisquam (ullus)** is used in negative or quasi-negative sentences, or in sentences where an affirmative idea is pushed to its narrowest limits.

The negative may be expressed by a special word or phrase (neque, numquam, vix, parum, quasi, or by the preposition sine) which is always prefixed, *e.g.*, neque quisquam potest (quisquam non is not Latin); by a verb of negative meaning, *e.g.*, cave quicquam facias; or in the form of a question or a comparison implying a negative, *e.g.*, estne quisquam? = nemo est; *he was braver than any of his predecessors*, fortior erat quam quisquam superiorum (the invariable construction). Tus. 1, 41, 99 nec enim cuiquam bono mali quicquam evenire potest.

In its minimised affirmative sense, **quisquam (ullus)** is common in sentences introduced by si, quam diu, quoad, dum, donec, and in general expressions of reproach or regret, when something has happened which ought not to have happened, *e.g.*, *if any one is miserable, it is I*, si quisquam est miser, is ego sum (almost = ego sum miserior quam quisquam alius); *it makes me indignant to hear any one blamed*, indignor quemquam reprehendi (almost = ferre non possum).

Fin. 1, 16 iustitia numquam nocet cuiquam.

Caes. 7, 28 nec fuit quisquam, qui praedae studeret.

L. 32, 18 cum parum quicquam succederet.

Fam. 9, 17, 1 quasi ego quicquam sciam, quod iste nesciat.

Off. 1, 9, 30 qui vetant quicquam agere, quod dubites aequum sit an iniquum.

Fam. 14, 7, 2 cohortarer vos, . . . nisi vos fortiores cognossem quam quemquam virum.

Sall. I. 11, 7 quod verbum in pectus Iugurthae altius, quam quisquam ratus erat, descendit.

L. 2, 59 nemo ullius nisi fugae memor.

Caes. C. 3, 71 pars magna sine ullo vulnere interiit.

Sall. I. 45 (Metellus edixit), ne quisquam (*no one, whoever he may be*) in castris panem aut quem alium coctum cibum venderet.

Caes. 7, 40 interdicit omnibus, ne quemquam (*no one on any pretext whatever*) interficiant.

Off. 2, 8 desitum est videri quicquam in socios iniquum (= nihil iam iniquum videbatur).

Verr. 1, 10 nego esse quicquam a testibus dictum, quod aut vestrum cuiquam esset obscurum, aut cuiusquam oratoris eloquentiam quaereret.

Or. 3, 7, 26 neque eorum quisquam est cui quicquam in arte sua deesse videatur.

Am. 11, 39 ne suspicari quidem possumus, quemquam horum ab amico quidpiam contendisse, quod contra rem publicam esset.

L. 5, 3 an est quisquam, qui dubitet? (= nemo dubitat).

Att. 4, 5 me existimas ab ullo malle mea legi probarique quam a te?

Phil. 10, 7 ab hoc igitur viro quisquam bellum timet? (= nemo timet).

L. 3, 47 comitatus muliebris plus tacito fletu quam ulla vox movebat.

Verr. 4, 55 taetrior hic tyrannus Syracusanis fuit quam quisquam superiorum umquam.

L. 33, 3 milites, quibus modo quicquam reliqui roboris erat, ad signa revocabantur.

L. 39, 28 mei regni tantum aberat ut ulla pars in discrimine fuerit.

Caes. 1, 19 priusquam quicquam conaretur, Divitiacum ad se vocari iubet.

Am. 2 aut nemo, aut si quisquam, ille sapiens fuit (*or if there really was any one, it was he*).

Ac. 2, 32, 101 si ullum sensus visum falsum est, nihil percipi potest.

Fam. 6, 14 si quisquam est timidus, is ego sum.

Att. 14, 1 si quisquam est facilis, hic est.

Brut. 33 legendus est hic orator, si quisquam alius, iuventuti.

Fam. 13, 40 si ulla mea apud te commendatio valuit, haec ut valeat rogo (*if any recommendation of mine has ever had any weight with you, I beg that this may*).

Mil. 4 si tempus est ullum iure hominis necandi, certe illud est iustum, cum vi vis illata defenditur (*if there be any time whatever for justly killing a man, certainly that is the just time when violence is repelled by violence*).

Verr. 4, 22 si quicquam caelati aspexerat, manus abstinere non poterat (*if he saw any piece of chased plate whatever, he could not keep his hands from it*).

L. 5, 33 (Camillo) manente, si quicquam humanorum certi est, capi Roma non potuerat.

Att. 12, 23 enitar, si quo modo (*in one way or another*) potero, ut praeter te nemo dolorem meum sentiat, si ullo modo poterit (*if it is at all possible*), ne tu quidem.

Cat. 1, 2 quamdiu quisquam erit, qui te defendere audeat, vives (*as long as there is a single man who dares to defend you, you shall live*).

L. 42, 34 ipse me, quoad quisquam idoneum militem iudicabit, numquam sum excusaturus.

Rosc. A. 43 dum ulla praesidia fuerunt, in Sullae praesidiis fuit (*while there was a camp at all, he was in Sulla's camp*).

L. 35, 30 quoad lucis superfuit quicquam.

L. 24, 31 nec umquam Syracusas quieturas, donec quicquam externorum auxiliorum aut in urbe aut in exercitu suo esset.

Phil. 8, 4 laberis, quod quicquam stabile aut iucundum in regno putas.

Verr. 5, 63 in crucem tu agere ausus es quemquam, qui se civem Romanum esse diceret?

Att. 15, 9 o rem miseram! primum ullam ab istis, dein, si aliquam, hanc provinciam.

Caes. 1, 40 cur hunc tam temere quisquam ab officio discessurum iudicaret?

4.—Quisquam (ullus) cannot be used with two negatives which cancel each other. *He is a man without any virtue*, homo est sine ulla virtute; *there is no one without any virtue*, nemo est sine aliqua virtute = *every one has some virtue or other; he escaped without a wound*, sine ullo vulnere effugit; *no one escaped without a wound*, nemo sine (aliquo) vulnere effugit.

Caes. C. 2, 9 ita tuto ac sine ullo vulnere sex tabulata exstruxerunt.

Caes. C. 3, 73, 3 habendam Fortunae gratiam, quod Italiam sine aliquo vulnere cepissent.

Verr. 5, 5, 11 iste nihil umquam fecit sine aliquo quaestu aut praeda.

Senat. 12, 30 difficile est non aliquem, nefas quemquam praeterire.

N. D. 2, 66, 167 nemo igitur vir magnus sine aliquo adflatu divino umquam fuit.

Am. 12 sine sociis nemo quicquam tale conatur (*without* (*some*) *associates no one attempts any such thing;* "sine ullis sociis" inadmissible here).

N. D. 2, 15 nullus ignis sine pastu aliquo (*not* ullo) potest permanere.

5.—*He is braver than any one else*, fortior est quam quisquam alius (*always* quisquam); *the braver any one is*, quo quis *or* quisque est fortior (*never* quisquam). *Any one may say*, dicat quispiam, quis, *or* aliquis (*never* quisquam).

NOTE.—Umquam and usquam are used in the same way as quisquam and ullus.

APENNINES.

Appenninus, in sing., but **Alpes** (-ium, *the Alps*).

Fam. 11, 13 hic locus iacet inter Appenninum et Alpes. [*Cf.* L. 21, 58, 3.]

APPEAL.

Appellare (appellatio) is used of an appeal to a magistrate, especially to a tribune, in any matter in which the appellant thought himself wronged. **Provocare** (provocatio) is used of an appeal to the populus (ad populum) in a matter affecting life. Under the emperors, who were invested with supreme power, the distinction virtually ceased.

L. 3, 56 Appius tamen et tribunos appellavit et nullo morante arreptus a viatore "Provoco" inquit.

L. 8, 33 tribunos plebis appello et provoco ad populum.

L. 2, 29 agedum, inquit, dictatorem, a quo provocatio non est, creemus.

R. P. 2, 36 decemviri maxima potestate sine provocatione creati sunt.

I appeal to your humanity, humanitatem tuam appello, or ad humanitatem tuam confugio. *They appealed to arms*, ad arma confugerunt.

APPEAR.

Apparere, *to appear, to be evident* – φαίνεται ὤν; **videri**, *to appear, to seem* – φαίνεται εἶναι. *It appears* (*is evident*) *you do not know*, apparet te nescire; *it appears* (*seems*) *you do not know*, nescire videris.

Ac. 2, 27, 88 quia, cum experrectus esset Ennius, non diceret se *vidisse* Homerum, sed *visum esse*.

Sen. 19, 71 Reid quasi terram videre videar.

N. Att. 4 (Atticus) sic Graece loquebatur, ut Athenis natus videretur; tanta autem erat suavitas sermonis Latini, ut appareret in eo nativum quendam leporem esse, non adscitum.

L. 6, 30 apparuit nescire eos victoria et tempore uti.

L. 2, 30 multis, ut erat (*as it really was*), horrida et atrox videbatur Appi sententia.

N. Ep. 6 tum perfecit, quod post apparuit, ut auxilio sociorum (Lacedaemonii) privarentur (*he succeeded then, as was afterwards apparent, in depriving the Lacedaemonians of the help of their allies*).

L. 28, 27 (nescire) videmini quo amentiae progressi sitis (*you seem not to know to what a degree of madness you have advanced*).

Verr. 5, 6, 14 FECISSE VIDERI pronuntiat (*he declares him " Guilty "*).

Att. 2, 15 Romae videor esse cum tuas litteras lego.

Caes. C. 1, 2 haec Scipionis oratio ex ipsius ore Pompei mitti videbatur.

Ac. 2, 16 visus sum mihi cum Galba ambulare.

Fin. 1, 6, 17 ita, ut ea, quae corrigere vult, mihi quidem depravare videatur.

1.—Videri followed by a dative is often stronger than *seem* = δοκεῖν, *to think, believe.* The dative, however, of the first person is sometimes omitted. Ut (mihi) videor, ut videmur = *as I think, as I flatter myself,* is a phrase inserted to tone down a categorical statement.

Tus. 1, 9 Zenoni Stoico animus ignis videtur.

Tus. 5, 21, 62 fortunatus sibi Damocles videbatur.

Off. 1, 1 quam quidem ad rem nos, ut videmur, magnum attulimus adiumentum hominibus nostris.

Att. 5, 18 consiliis, ut videmur, bonis utimur.

2.—Videri is used personally, unless where it means *to seem good, fit, proper,* etc.

Am. 2 sed, ut mihi videris (*as it seems to me*), non recte iudicas.

Att. 16, 8, 2 videtur enim mihi et plebeculam urbanam, et, si fidem fecerit, etiam bonos viros secum habiturus.

Fam. 2, 17 his (litteris) ego ordine, ut videris velle, respondebo.

Att. 8, 2 ignorare mihi videris haec quanta sit clades.

Caes. 4, 8 ad haec, quae visum est, Caesar respondit.

Off. 1, 32 imitamur quos cuique visum est (*we imitate such as we severally think proper to imitate*).

L. 26, 16 si ei videretur, integram rem ad senatum reiceret.

Att. 6, 3, 2 quem videbitur, praeficies (*you will give the charge of the business to whom you think proper*).

3.—The impersonal construction is sometimes found in the sense of *I am of opinion,* and in parenthetic sentences, *e.g.,* ut mihi videtur, *as I think, in my opinion.*

Fin. 1, 20 seque facile, ut mihi videtur, expediunt (*and in my opinion easily escape criticism*).

Tus. 5, 5 non mihi videtur ad beate vivendum satis posse virtutem.

L. 36, 13 quia videbatur et Limnaeum eodem tempore oppugnari posse.

4.—The impersonal is the normal construction in the case of a second clause containing a new subject or involving a new relation. "Dicere" is construed in the same way.

Ac. 2, 23 furere tibi Empedocles videtur, at mihi dignissimum rebus eis, de quibus loquitur.

Tus. 5, 8 mihi non videbatur quisquam esse beatus posse, cum in malis esset; in malis autem sapientem esse posse.

Sen. 18 consurrexisse illi dicuntur—dixisse ex eis quendam.

Cf. Ac. 2, 25 videsne navem illam? stare nobis videtur; at eis, qui in navi sunt, moveri haec villa.

Videri also = *to be seen.* Secundum flumen paucae stationes equitum videbantur, *a few pickets of cavalry were seen along the river* (Caes. 2, 18).

APPLE.

Malum is *an apple*, not **pomum**, which = *a fruit tree;* pl. **poma** = *fruit*, or *fruit trees.*

Verg. G. 2, 426 poma quoque ad sidera nituntur (*fruit trees, too, force their way to the sky*).

Ov. F. 2, 253 stabat adhuc duris ficus densissima pomis.

Verg. E. 3, 71 puero silvestri ex arbore lecta aurea mala decem misi.

Hor. S. 1, 3, 7 ab ovo usque ad mala (*from the preliminary course to the dessert = from beginning to end*).

APPOINT A DICTATOR.

In times of emergency the Senate passed a senatus consultum * that one of the consuls should nominate a dictator. The technical word for this nomination was **dicere**, though the fact, apart from the formality of the appointment, was sometimes expressed by "creare," "nominare," or "facere". Nam dictator quidem ab eo appellatur, quia dicitur (R. P. 1, 40). If the reference is to the institution of the office, **creare**, not "dicere," is used, the mode of selection being a matter of subsequent detail. In hac tantarum exspectatione rerum dictatoris primum creandi mentio orta. Consulares legere; ita lex iubebat de dictatore creando lata (L. 2, 18). **Eligere** does not imply popular election = creare, but only selection on whose part so-ever (*cf.* Tac. H. 1, 16 adoptandi iudicium integrum, et si velis eligere, consensu monstratur).

L. 23, 22 nocte proxima, ut mos erat, M. Fabium Buteonem ex senatus consulto dictatorem in sex menses dixit.

L. 4, 26 sors ut dictatorem diceret Quinctio evenit.

Sen. 16 Cincinnato nuntiatum est eum dictatorem esse factum.

L. 2, 18 nec quis primum dictator creatus sit, satis constat.

L. 9, 28 nominatus dictator C. Poetilius exercitum accepit.

L. 22, 31 uni consuli Servilio ius fuit dicendi dictatoris (*Servilius as consul alone had the right of naming a dictator*).

* "In the election of dictator the community bore no part at all; his nomination proceeded solely from one of the consuls for the time being. There lay no appeal from his sentences any more than from those of the King, unless he chose to allow it. As soon as he was nominated, all the other magistrates became legally powerless, and entirely subject to his authority. To him, as to the King, was assigned a 'master of the horse,' such appointment forming as it were a constitutional accompaniment to that of dictator. The intention in all probability was that the dictator's authority should be distinguished from that of the King only by its limitation in point of time, the maximum duration of his office being six months."—*Mommsen.*

ARM.

Bracchium, *the under* or *fore arm ;* **lacertus**, *the upper arm ;* **cubitus**, *the joint between the two, the elbow* – Fr. coude. But either **bracchium** or **lacertus** may be used in a general sense for *the arm*, the latter especially of *the brawny, muscular arm, the arm of the athlete.*

Ov. M. 1, 500 laudat digitosque manusque bracchiaque et nudos media plus parte lacertos.

Tac. G. 17 feminae nudae bracchia ac lacertos.

Curt. 8, 9 bracchia quoque et lacertos auro colunt.

L. 25, 16 paludamento circum laevum bracchium intorto in hostes impetum fecit.

Tus. 2, 16 nam scutum gladium galeam in onere nostri milites non plus numerant quam umeros lacertos manus.

Sen. 9 qui cum iam senex esset athletasque se exercentes in curriculo videret, aspexisse lacertos suos dicitur illacrimansque dixisse "at hi quidem mortui iam sunt".

To die in one's arms, in alicuius complexu mori (*or* extremum spiritum edere) ; *to snatch from the arms of one*, ex alicuius complexu evellere ; *he is carried off in their arms*, eorum inter manus aufertur ; *the arm of the law*, potestas magistratuum.

ARMS.

Arma atque tela, *arms defensive and offensive* – *ὅπλα καὶ παλτά.* **Arma** as well as **tela** may be applied to offensive weapons used in close contest, as a sword, dagger, poniard, axe ; but missiles used in a contest at a distance are expressed by "tela" only.

Caecin. 21 arma alia ad tegendum alia ad nocendum.

Sall. I. 101 solus inter tela hostium vitabundus erumpit.

Caes. 1, 26 e loco superiore in nostros venientes tela coniciebant.

Mil. 4 esse cum telo hominis occidendi causa lex vetat.

L. 26, 14 arma telaque quae Capuae erant ad se conferenda curavit.

Arma capere *or* sumere, *to take up arms ;* arma abicere, *to throw away arms ;* arma ponere *or* deponere, *to lay down arms ;* in armis *or* sub armis esse, *to be under arms ;* ad arma conclamare, *to raise the cry* "*to arms*".

ARMY.

Exercitus is the generic word for an army – *a body of men trained for war ;* **agmen**, *an army in order of march*, which deploys into **acies**, *an army in line of battle.*

Pomp. 21 Pompeius adulescentulus exercitum confecit eique praefuit.

L. 25, 34 agmina magis quam acies pugnabant (*the armies fought rather in marching order than in battle array*).

Exercitum conscribere, *to enrol an army ;* exercitum contrahere or cogere, *to collect an army ;* exercitum dimittere, *to disband an army.*

Agmen primum or acies prima, *the van;* agmen novissimum or acies novissima, *the rear;* agmen claudere, *to close the train, bring up the rear.*

AS.

"As" = *in the capacity* or *character of, when,* is usually omitted in Latin. *Cicero as (in the capacity of) consul crushed Catiline's conspiracy,* Cicero consul coniurationem Catilinae oppressit; *as (in the character of) a philosopher I address a philosopher,* philosophus philosophum alloquor; *my authority as master,* mea praeceptoris auctoritas; *your diligence as scholars,* vestra discipulorum industria; *Cato as (when) an old man resolved upon writing history,* Cato senex scribere historias instituit.

Verr. 1, 13 profectus est quaestor (*as quaestor*) in provinciam.

Fam. 13, 1, 2 meme habuit suorum defensorum et amicorum fere principem.

L. 5, 53, 5 non enim reliquisse victores, sed amisisse victi patriam videbimur.

Par. 3, 24 Saguntini, qui parentes suos liberos emori quam servos vivere maluerunt, parricidae fuerunt.

N. Att. 2, 1 ipse adulescentulus . . . non expers fuit illius periculi.

Sen. 4, 10 Reid adulescentulus miles ad Capuam profectus sum.

Sen. 6 qui et miles et tribunus et legatus et consul versatus sum in vario genere bellorum (*as common soldier, as military tribune, as lieutenant-general, and as consul*).

L. 10, 1 aedem Salutis, quam consul voverat, censor locaverat, dictator dedicavit.

Pis. 39 L. Opimius eiectus est e patria, is qui . . . consul maximis rem publicam periculis liberarat.

Am. 1 Catonem induxi senem disputantem (*Cato in the character of an old man,* not *the old man Cato*).

Phil. 2, 46 defendi rem publicam adulescens; non deseram senex (*as a young man* (i.e., *as consul*), *I defended the republic, I will not abandon it in my old age*).

1.—Ut, however, or some equivalent is required before an imputed title or designation. *He loved him as a brother,* eum ut fratrem (in fratris loco) amavit; *they regarded him as a tyrant,* eum pro tyranno habuerunt.

L. 2, 7 matronae ut parentem (Brutum) luxerunt.

Phil. 2, 41 iste operta lectica latus per oppidum est, ut mortuus.

N. Att. 16 Cicero ea, quae nunc usu veniunt, cecinit ut vates.

Verr. 1, 15 habuit honorem ut proditori, non ut amico fidem.

Planc. 12 (parentem) veretur ut deum, amat vero ut sodalem, ut fratrem, ut aequalem.

Fam. 13, 71 sic tibi eum commendo, ut unum de meis domesticis (*as if he were one of my household*).

R. P. 1, 12 militiae Africanum ut deum colebat Laelius, domi vicissim Laelium observabat in parentis loco Scipio.

Sen. 2 naturam optumam ducem tamquam deum sequimur.

2.—Ut is also used before a title or designation, when "as" can be rendered by "for" or "considering"; but it conveys two totally different meanings, *the expected* and *the unexpected*, which are determined by the context or the nature of the case. Pythius erat, ut argentarius, apud omnes ordines gratiosus (Off. 3, 14), *Pythius as* (*inasmuch as he was*) *a banker was popular with all classes.* But on the hypothesis that bankers are unpopular, "ut argentarius" = *notwithstanding the fact of his being a banker, despite his being a banker.* See Reid, Sen. § 12. Pro is used in this sense, Caes. 6, 19, 4; in Caes. 3, 18, 3; 5, 7, 7 pro = *in the character of.*

Att. 4, 18, 4 (16, 12) id ego puto ut multa eiusdem ad nihil recasurum.

Ribbeck trag. incert.[3] 260 (ap. Att. 4, 1, 8; 4, 2, 1; epp. ad Brut. 1, 10, 2) (ita sunt res nostrae),

"ut in secundis fluxae, ut in aduorsis bonae."

Fam. 4, 9, 3 et factum tuum probatur, et ut in tali re etiam fortuna laudatur.

Ac. 2, 31 homo et acutus, ut Poenus (*like a Carthaginian*), et valde studiosus.

Tus. 1, 8 tu mihi videris Epicharmi acuti nec insulsi hominis, ut Siculi, sententiam sequi (*Cf.* Verr. 4, 43 numquam tam male est Siculis, quin aliquid facete et commode dicant).

Tus. 1, 43 Diogenes, ut Cynicus, proici se iussit inhumatum.

Brut. 85, 294 ego enim Catonem tuum ut civem, ut senatorem, ut imperatorem, ut virum denique cum prudentia et diligentia tum omni virtute excellentem probo.

Brut. 28, 108 Flacci scripta sunt, sed ut studiosi litterarum.

Brut. 26, 102 scriptor fuit ut temporibus illis luculentus.

L. 30, 6, 4 extemplo Scipio neglectas ut in tali tumultu portas invadit.

N. Att. 1, 2 patre . . . ut tum erant tempora diti.

L. 5, 50, 1 omnium primum, ut erat diligentissimus religionum cultor, quae ad deos immortales pertinebant rettulit.

Brut. 7 Clisthenes multum, ut temporibus illis, valuit dicendo (*a powerful speaker for those days*).

Or. 2, 1 quos tum, ut pueri, refutare solebamus (*as well as boys could*).

Sen. 4 multae etiam, ut in homine Romano, litterae (*for a Roman;* litterae here = *Greek literature*).

N. Ep. 5 satis exercitatus in dicendo, ut Thebanus scilicet (*for a Theban at least*).

Verr. 1, 52 respondit illa, ut meretrix, non inhumaniter.

L. 32, 33 vir ut inter Aetolos facundus (*an eloquent man as compared with other Ætolians*).

L. 1, 57 Ardeam Rutuli habebant, gens, ut in ea regione atque in ea aetate, divitiis praepollens.

Fam. 12, 2 non nihil ut in tantis malis est profectum (*some progress has been made, considering the unfortunate position we are in*).

Cf. Caes. 6, 19 funera sunt pro cultu Gallorum magnifica et sumptuosa.

3.—So also, ut is analogously used for "as," when it explains a natural result or course of action = nam *or* enim.

Tus. 1, 45 permulta alia colligit Chrysippus, ut est in omni historia curiosus.

Verr. 1, 26 magnifice et ornate, ut erat copiosus, convivium apparat.

L. 21, 12, 4 condiciones tristes ut ab irato victore ferebantur.

Mur. 25 atque ille, ut semper fuit apertissimus, non se purgavit (*unabashed as he always was*).

Rosc. A. 12 aiunt hominem, ut erat furiosus, respondisse (*like the madman he was*).

Caes. 3, 8 horum auctoritate finitimi adducti, ut sunt Gallorum subita et repentina consilia, Trebium retinent.

Pis. 25 dices enim, ut es homo facetus ad persuadendum; "quid est, Caesar . . . ?"

Caes. 7, 45 haec procul ex oppido videbantur, ut erat a Gergovia despectus in castra.

4.—But when "as" assigns a reason explicitly, it is made by **cum, quod, quia, quippe (utpote) qui.** *They as Christians preferred dying at the stake to worshipping images*, illi, cum Christiani essent, igni necari maluerunt, quam imagines colere; *Paul as a Roman citizen appealed to Caesar*, Paulus, quia civis Romanus erat, Caesarem appellavit; *the Fidenates, as Roman colonists, knew Latin*, Fidenates, quippe qui coloni Romani essent, Latine sciebant; *as the eldest he succeeded his father on the throne*, patri in regnum successit utpote maximus natu.

Sen. 18 qui legati cum essent, certo in loco consederant (*who as ambassadors had taken their seats in the places reserved for them*).

Off. 1, 4 homo autem, quod rationis est particeps, facile totius vitae cursum videt.

Sall. C. 46 consul Lentulum, quod praetor erat, ipse manu tenens in senatum perducit.

Verr. 4, 22 ille, civis Romanus quod erat, impunius id se facturum putavit.

Caes. C. 3, 107 controversias regum ad populum Romanum et ad se, quod esset consul, pertinere existimans.

L. 39, 36 Lycortas, et quia praetor, et quia Philopoemenis factionis erat, respondit.

Phil. 5, 11 Lucius, utpote qui peregre depugnarit, familiam ducit (*Lucius as having fought abroad heads the gang*).

AS FAR AS.

Quod restricting a general assertion – *as far as*, takes the subjunctive, **quantum**, which of itself implies limitation, takes the indicative. *Sestius had not come, as far as I know*, Sestius non venerat, quod sciam, *or* quantum scio. But we can say "quod scire possum," because of the restrictive force of possum; so always "quod ad me attinet".

Fin. 2, 3 Epicurus se unus, quod sciam, sapientem profiteri ausus est.

Am. 27 numquam illum ne minima quidem re offendi, quod quidem senserim (*at least as far as I perceived*).

Off. 3, 10 sed suae cuique utilitati, quod sine alterius iniuria fiat, serviendum est.

Fam. 4, 2 tu, quod tuo commodo fiat, quam primum velim venias.

Verr. 5, 4 quid igitur? nulline motus in Sicilia servorum facti esse dicuntur? nihil sane, quod ad senatum populumque Romanum pervenerit, nihil quod ipse publice Romam scripserit.

Ac. 2, 46 de quo Chrysippo fuit, quantum ego sentio, non magna contentio.

Att. 16, 4 deinde, quantum intellego, tarde est navigaturus, consistens in locis pluribus.

Brut. 68 Pompeius, qui Bithynicus dictus est, summo studio dicendi, quod scire possum.

Att. 10, 2 tu, quod poteris, nos consiliis iuvabis (*you will help me with your advice, as far as you can*).

Tus. 1, 16 sed, quod litteris exstet proditum, Pherecydes Syrius primus dixit, animos hominum esse sempiternos.

Fam. 3, 1 homo non modo prudens, verum etiam, quod iuvet, curiosus.

Att. 1, 1 petitionis nostrae huius modi ratio est, quod adhuc coniectura provideri possit (*so far as one can form a conjecture at present*).

Ter. And. 423 erus, quantum audio, uxore excidit (*master, from what I hear, has lost his wife*).

AS TO.

Quod ad me **attinet,** *as to me, as far as I am concerned subjectively;* quod ad me **pertinet,** *as to me, as far as I am concerned objectively, as far as my character, duty, claims,* or *interests are concerned, as far as I am affected;* quod ad te attinet, *as to you = as far as I take you into account;* quod ad te pertinet, *as to you = as far as you are affected. As for me, I will fight,* quod ad me attinet, pugnabo; *as far as I am concerned* (*as far as you deal with me*), *you prove nothing,* quod ad me pertinet, nihil probas. *As to the gods,* quod ad deos pertinet = *the rightful homage due to the gods.* "Quod ad deos attinet" would be irreverent = *as far as we take the gods into account, as far as we trouble ourselves about them.*

Caes. C. 3, 17, 3 (*or. obliq.*) quod ad indutias pertineret, sic belli rationem esse divisam, ut . . .

L. 2, 37 quod ad me attinet, extemplo hinc domum abire in animo est.

L. 30, 31 quod ad me attinet, et humanae infirmitatis memini, et vim fortunae reputo.

Clu. 1 equidem, quod ad me attinet, quo me vertam, nescio.

Rosc. A. 32 qui omnes, quod ad me attinet, vellem viverent.

L. 28, 29 quod ad universos vos attinet, si erroris paenitet, satis superque poenarum habeo.

L. 9, 9 quod ad tribunos attinet, consulite, utrum praesens deditio eorum fieri possit an in diem differatur.

L. 6, 23 itaque se quod ad exercitum attineat regere consuesse, non regi.

L. 6, 6 quod ad bellum atque Antiates attineat, plus ibi minarum quam periculi esse.

L. 10, 6 simulabant ad deos id magis quam ad se pertinere.

Planc. 3 nam quod ad populum pertinet, semper dignitatis iniquus iudex est, qui aut invidet aut favet (*for as to the public* (*as to the character of the public*), *one who is influenced either by prejudice or partiality is a bad judge of merit*).

Verr. 1, 39 cui (pecunia) sit data, nihil ad me, nihil ad rem pertinere arbitror.

1.—"As to" in connection with verbs is made by **quod**, when a previous reference is recalled for the purpose of answering it — *as to the matter of, as to the fact that, whereas. As to your boasting*, quod gloriaris — quod attinet ad id quod gloriaris; *as to your writing*, quod scribis. *He said that, as to their complaining, that stood for nothing*, dixit quod ii quererentur id nihili esse.

Att. 13, 6 quod epistulam meam ad Brutum poscis, non habeo eius exemplum.

N. Ep. 5 quod autem me Agamemnonem aemulari putas, falleris.

Verr. 3, 68 quod scribit Metelli filium puerum esse, vehementer errat.

Or. 1, 55 quod ius civile tam vehementer amplexus es, video quid egeris.

2.—"As to" in connexion with nouns is often rendered by **de**. *As to Bibulus*, de Bibulo = quod ad Bibulum attinet.

Att. 9, 7, 5 de triumpho tibi adsentior (*about the triumph I agree with you*).

Att. 14, 18, 2 de Patulciano nomine . . . gratissimum est.

Ac. 2, 46, 140 de quo Chrysippo fuit, quantum ego sentio, non magna contentio.

Fam. 14, 1 de familia quo modo placuisse scribis amicis, faciemus (*as to our slaves, we will follow the course you say your friends advise*).

Fam. 14, 1 de Quinto fratre nihil ego te accusavi (*as to my brother Quintus, I made no complaint of your conduct*).

Att. 7, 19 de pueris quid agam, non habeo (= quid agam nescio, *I know not what to do*; quod agam non habeo, *I can do nothing*).

Att. 15, 2, 2 de Menedemo probe.

Att. 3, 22 de Metello scripsit ad me frater quantum speraret profectum esse per te (*with regard to Metellus my brother tells me you have done all that he hoped*).

3.—"As to" (*in respect of*) is expressed with adjectives by **ad**, when mention is made of something external to the subject, in reference to which the judgment is expressed (Madvig, *Lat. Gramm.*, § 253 *obs.*).

Cat. 1, 5 quod est ad severitatem (*in respect of severity*) lenius et ad communem salutem utilius.

Or. 2, 49 nihil mihi ad existimationem (*in respect of my reputation*) turpius, nihil ad dolorem acerbius accidere posse.

AS WELL AS.

Hoc ego feci **tam bene quam** tu, *I did this as well as you*, i.e., *my performance was equal to yours* Fr., j'ai fait ceci aussi bien que toi; hoc ego feci **aeque ac** tu, *I did this as well as you*, i.e., *both you and I did this*; ego et tu hoc fecimus = Fr., j'ai fait ceci comme toi.

Brut. 24 nec enim est eadem causa non scribendi et non tam bene scribendi, quam dixerint.

Catull. 3, 7 suamque norat ipsam (*mistress*) tam bene quam puella matrem.

Fam. 16, 21 me tum tibi defuisse aeque ac tu doleo.

Cat. 3, 12 vestra tecta, quamquam iam periculum est depulsum, tamen aeque ac priore nocte custodiis vigiliisque defendite.

ASSEMBLE.

Convocare, *to call together;* **convenire**, *to meet together. He assembled the conspirators in his house,* coniuratos in domum suam convocavit; *the conspirators assembled in his house,* coniurati in domum eius convenerunt.

Sall. C. 17 in unum omnes convocat.

Caes. 6, 13 huc omnes undique, qui controversias habent, conveniunt.

L. 1, 50, 1 in diem certam ut ad lucum Ferentinae conveniant indicit.

1.—Convenire aliquem, *to call upon one, accost, address;* convenire alicui, in *or* ad aliquem or aliquid (without personal subject), *to suit, e.g.*, convenit ei *or* eius aetati, *it suits him* or *his age;* cum aliquo, *to agree with, e.g.*, alicui convenit cum aliquo de aliqua re; aliquid (*rarely* de aliqua re) convenit, *something is agreed upon*, or *arranged beforehand, e.g.*, signum quod convenerat, *the preconcerted signal.*

Fam. 11, 6. 1 Lupus noster . . . postridie me mane convenit (*called on me on the following morning*).

Verr. 2, 23 Epicratem conveniunt (*they have an interview with Epicrates*).

Sen. 10 nemo me adhuc convenire voluit cui fuerim occupatus.

Fin. 3, 22 quid posterius priori non convenit?

Fin. 3, 14 si cothurni laus illa esset, ad pedem apte convenire (*if the great merit of a buskin is exactly to fit the foot*).

L. 1, 24 tempus et locus convenit.

Tus. 5, 13 hoc quidem mihi cum Bruto convenit.

L. 7, 15 eis qui in monte erant signum quod convenerat dedit.

2.—Convenire (neuter), *to meet, assemble*, is construed as a verb of motion; convenire (transitive), *to meet, call upon*, is construed as a verb of rest.

L. 2, 49 quo iussi erant conveniunt.

Verr. 3, 48 aratores unum in locum convenerunt.

Att. 7, 13A ibi Pompeium consulesque convenit.

Fam. 3, 7 Bruti pueri Laudiceae (*not* Laudiceam) me convenerunt.

ASSEMBLY.

Concilium (from calare, *to summon*), *an assembly which accepts* or *refuses the proposals of one or more chief speakers;* **consilium**, *an assembly where each member gives his opinion, a deliberative body,* consilium publicum, *the senate, the parliament;* **contio*** (*from* couentio), *an assembly simply addressed*

* "While in the voting assemblies, the *comitia*, it was on the whole burgesses alone that appeared, in the more popular assemblies, the *contiones*, every one in the shape of a man was entitled to take his place and to shout—Egyptians and Jews, street-boys and slaves. Such a meeting certainly had no significance in the eyes of the law; it could neither vote nor decree. But it practically ruled the street, and the opinion of the street came to be a power in Rome, so that it was of some importance whether this confused mass received the communications made to it with silence or shouts, whether it applauded or rejoiced, or hissed and howled at the orator."—*Mommsen.*

by speakers (by metonymy, *the speech itself*) = our public meeting, except that it could only be convened by a constituted authority, and no one had a right to speak without the leave of the presiding magistrate. **Coetus** is the most general expression for a meeting or gathering of people without reference to its object.

Leg. 2, 12, 31 a summis imperiis et summis potestatibus comitiatus et concilia vel instituta (*pcpl.*) dimittere vel habita rescindere.

L. 5, 43, 8 cum se in mediam contionem intulisset, abstinere suetus ante talibus conciliis.

Caes. C. 2, 32, 1 dimisso *consilio contionem* aduocat militum.

Sest. 14 nullum collegium aut concilium aut omnino aliquod commune consilium.

Rosc. A. 52 di prohibeant, ut hoc quod maiores consilium publicum (*senate*) vocari voluerunt, praesidium sectorum existimetur.

Caes. 6, 20 de re publica nisi per concilium loqui non conceditur.

Caes. 1, 33 hac oratione habita concilium dimisit.

N. Tim. 4 veniebat autem in theatrum, cum ibi concilium populi haberetur.

Caes. 5, 24 concilio (*general assembly*) Gallorum Samarobrivae peracto.

Phil. 4, 6 senatum, id est orbis terrae consilium, delere gestit.

Caes. 3, 3 consilio (*council of war*) celeriter convocato sententias exquirere coepit.

Fam. 5, 2 atque me abeuntem magistratu contionis habendae potestate privavit. (It was usual for magistrates on retiring from office to address the people on the events of the year. The "ius contionis habendae" was a common but not an absolute right of all magistrates.)

N. Them. 1 saepe in contionem populi prodibat.

Fam. 9, 14 legi contionem tuam.

L. 2, 32 timor patres incessit ne rursus coetus occulti coniurationesque fierent.

ASSUREDLY.

Profecto, *assuredly, certainly, in any case*, is subjective, never objective, *i.e.*, it always expresses the conviction or assurance of the speaker: it never intensifies a quality = *truly* (Müller, Off. 1, 1).

Fam. 1, 9, 22 quae me moverunt, movissent eadem te profecto.

N. D. 1, 2 alterum fieri profecto potest, ut earum (opinionum) nulla, alterum certe non potest, ut plus una vera sit.

Att. 6, 5 nunc quidem profecto Romae es. Quo te, si ita est, salvum venisse gaudeo.

Fam. 1, 5A quoquo modo se res habet, profecto resistemus.

ATTAIN.

Sequi, *to aim at, to try to attain*; **persequi**, *to aim at perseveringly, to follow out in detail*; **adsequi** and **consequi**, *to aim*

at successfully, to attain, the former rather with the idea of exertion or trouble, the latter with reference to the result.

N. D. 2, 32 natura declarat quid sequatur (*nature shows what is the end she aims at*).

Off. 1, 31 neque enim attinet quicquam sequi quod adsequi non queas (*for it is idle to aim at what you cannot accomplish*).

Tus. 5, 34 tum intelleges, qui voluptatem maxime sequantur, eos minime consequi.

N. D. 2, 64 longum est mulorum persequi utilitates et asinorum (*it would take too long to recount the advantages of mules and asses*).

Sen. 16 possum persequi multa oblectamenta rerum rusticarum (possum, *I could* = praeteritio).

N. D. 1, 5 cuius rei tantae tamque difficilis facultatem consecutum esse me non profiteor, secutum esse prae me fero.

Att. 7, 2 omnia experiar, et, ut spero, adsequar.

Fam. 1, 7 omnia quae ne per populum quidem sine seditione se adsequi arbitrabantur, per senatum consecuti sunt.

Hence it follows, sequitur, *not* hinc (inde, ex eo, ex quo) sequitur, but we can say "hinc consequitur," "ex quo efficitur," etc.

AUDIENCE.

Audientiam facere *to procure an attentive hearing*. It was the custom in public assemblies for the praeco to command silence on behalf of the speaker – facere audientiam alicui *or* alicuius orationi. **Audientia** is not used for *audience* in the sense of listeners (auditores or audientes), or in the expression *to give audience* (admittere, conveniendi facultatem facere, etc.).

L. 43, 16 audientiam facere praeconem iussit.

Caecil. 13 iam nunc prospicio, quantam auditorum multitudinem infamia C. Verris concitatura, quantam denique audientiam orationi meae improbitas illius factura sit.

Tus. 2, 1 effectus eloquentiae est audientium approbatio.

Phil. 8, 10 memoria teneo Scaevolam, cum esset summa senectute, cotidie facere omnibus conveniendi potestatem sui.

Q. F. 1, 1, 11 facilem se in hominibus audiendis admittendisque praebere praeclarum magis est quam difficile.

To give an audience of the senate to one, senatum alicui dare. *They gave him an audience of the senate*, senatum ei dederunt. *He demanded an audience of the senate*, petiit ut senatus sibi daretur.

L. 21, 12 senatus Alorco datus est (*Alorcus had an audience of the senate*).

L. 30, 40 legatis petentibus, ut senatus sibi daretur, responsum ab dictatore est, consules novos eis senatum daturos esse.

AUTHOR.

Scriptor, *the author or writer of a book;* **auctor**, *an author, so far as he is an authority for a particular statement* or *a*

particular style. The ancient authors, scriptores veteres; *Greek and Latin authors,* scriptores Graeci et Latini.

Arch. 10 quam multos scriptores rerum suarum Magnus ille Alexander secum habuisse dicitur!

L. 8, 40, 5 nec quisquam aequalis temporibus illis *scriptor* extat, quo satis certo *auctore* stetur.

L. 6, 42 bellatum cum Gallis eo anno circa Anienem flumen, auctor est Claudius (*Claudius asserts*).

Att. 7, 3 Caecilius malus auctor Latinitatis est (*a bad authority for Latin style*).

Auctor is used of any one whose authority determines our action or our belief. Auctor sum, *I advise*, takes "ut" or "ne"; auctor sum, *I assure*, takes infinitive.

Att. 15, 5 mihi ut absim, vehementer auctor est.

Verr. 2, 14, 37 auctor est ut quam primum agere incipiant.

Att. 15, 11, 1 auctor non sum ut te urbi committas.

L. 2, 48 auctores sumus, tutam ibi maiestatem Romani nominis fore.

L. 10, 26, 10 deletam quoque ibi legionem, ita ut nuntius non superesset, quidam auctores sunt.

L. 22, 36, 1 quantae . . . copiae peditum equitumque additae sint . . . et numero et genere copiarum variant auctores.

L. 4, 26, 6 sunt qui male pugnatum ab his consulibus in Algido auctores sint.

On whose authority did you do this? quo auctore hoc fecisti? *I did this at your instigation,* te auctore hoc feci.

BAGGAGE.

Sarcinae, *the light baggage carried by each soldier — modern knapsack;* **impedimenta,** *the baggage of the whole army, the heavy baggage conveyed in waggons.*

Caes. 3, 24 impeditos in agmine et sub sarcinis adoriri cogitabant.

Caes. 2, 19 post eas (legiones) totius exercitus impedimenta collocarat.

1.—It was customary for the soldiers to put their sarcinae together before a battle began = sarcinas colligere.

Caes. 1, 24 sarcinas in unum locum conferri iussit.

L. 9, 31 dum arma capiunt, sarcinas congerunt in medium.

L. 9, 43, 12 raptim conlatae sarcinae in medium.

2.—Colligere vasa, *to pack up. Having collected the baggage, they prepared to depart,* vasis collectis discedere parabant.

Verr. 4, 19 ille ex Sicilia iam castra commoverat et vasa collegerat (*had packed up*).

Caes. C. 1, 66 signum dari iubet, et vasa militari more conclamari.

BANKER.

Argentarius, *a banker, a money-dealer;* **faenerator,** *a capitalist, a money-lender,* with odious accessory idea, *a usurer.*

Off. 3, 14 Pythius erat, ut argentarius, apud omnes ordines gratiosus.

Liv. 10, 23 eodem anno aediles curules aliquot faeneratoribus diem dixerunt (because they had exacted more than the legal rate of interest).

Argentariam facere, *to carry on the business of a banker*, or *money-changer:* is quem ille argentariam Lepti fecisse dicit (Verr. 5, 59).

BARGAIN.

Paciscor is the common word for *to bargain*, or *bargain for. They bargained that the river should be the boundary*, pacti sunt ut flumen terminus esset; *they bargained for their lives*, pacti sunt vitam; *they bargained that their lives should be spared*, pacti sunt ut vitae suae parceretur. *A bargain* **pactio** or **pactum.**

Or. 2, 86 Simonidi dixit se dimidium eius ei, quod pactus esset, pro illo carmine daturum.

L. 9, 11 pacem nobiscum pepigistis, ut legiones vobis restitueremus.

L. 25, 33 paciscitur magna mercede cum Celtiberorum principibus, ut copias abducant.

L. 9, 11 recipiant arma, quae per pactionem tradiderunt.

L. 9, 11 numquamne causa defiet, cur victi pacto non stetis?

The perfect participle is used in a passive as well as an active sense.

Off. 3, 29 si praedonibus pactum pro capite pretium non attuleris.

L. 28, 21 pacto inter se ut victorem res sequeretur (*having bargained that the property should belong to the victor;* the use of the neuter part. pass. for the ablat. absol. begins with Livy).

BECAUSE.

Quod, *because, inasmuch as*, is the most common causal particle = Fr. parce que. Id quod (= ob eam rem, *for the reason*, **quod**, *that*) occurs in Terence, Hec. 368, id quod me repente aspexerant. There is no distinction between **quod** and **quia** [see, however, Gildersleeve and Lodge's *Latin Grammar*, § 538, *n.* 2]: the former is more common in classical Latin, the latter in early and later Latin. **Quoniam** = **quom (cum) iam** is used of an evident or acknowledged reason known to the person addressed, *when now* = Fr. puisque, and, like **quando (quando quidem)**, *now then since*, is always followed by the indicative.

Quod takes the indicative when it assigns the actual reason, and the subjunctive when it assigns a reason which, though probable or conceivable, is asserted to be other than the actual one. *He was silent, because he was angry*, tacuit, quod iratus fuit; *he was silent, not because he was angry, but because he could not speak*, tacuit, non quod (non quo, *rarely* non quia) iratus esset, sed quia (quod) loqui non potuit; *he*

threw me into the water, not because he was angry with me, but because he wished to see if I knew how to swim, me in aquam coniecit, non quod mihi irasceretur, sed quia videre voluit num nare scirem. The true reason, following the rejected one, is sometimes expressed in an independent clause, or by the subjunctive with **ut**.

Cat. 3, 12 vos, Quirites, quoniam iam nox est, in vestra tecta discedite.

L. 27, 28, 16 magis quia improviso id fecerat, quam quod par viribus esset, anceps certamen erat.

Or. 2, 75 ego, non quo libenter male audiam, sed quia causam non libenter relinquo, nimium patiens et lentus existimor.

Tus. 2, 23 pugiles in iactandis caestibus ingemescunt, non quod doleant, sed quia profundenda voce omne corpus intenditur (*not that they are pained, but because in such utterance every muscle of the body is strained*).

Mil. 22 maiores nostri in dominum noluerunt, non quin posset verum inveniri, sed quia videbatur indignum (*not that the truth could not be discovered, but because they thought it degrading*).

Fam. 16, 24 isdem de rebus volui ad te saepius scribere, non quin (= non quo non) confiderem diligentiae tuae (*not that I did not trust your care*), sed rei me magnitudo movebat.

L. 10, 41, 12 ad urbem Scipioni maiore resistitur vi, non quia plus animi victis est, sed melius muri quam vallum armatos arcent.

Tac. A. 13, 1 (with Draeger-Becher's note, ed. 1899) non quia ingenii violentia exitium inritaverat . . . : verum Agrippina . . . ultorem metuebat.

Sall. C. 34, 1 (*orat. obliq.*) se . . . Massiliam in exilium proficisci, non quo sibi tanti sceleris conscius esset, sed uti res publica quieta foret . . .

Verr. 1, 9, 24 utar oratione perpetua, non quo iam hoc sit necesse, verum ut experiar, utrum . . .

Att. 12, 14, 3 totos dies scribo, non quo proficiam quid, sed tantisper impedior.

1.—By a curious usage, verbs of "saying" and "thinking" are some times put in the subjunctive instead of the thing said or thought.

Off. 1, 13 rediit, quod se oblitum esse nescio quid diceret (in loose English = *he returned because he said he forgot something*).

Caes. 7, 75, 5 ex his Bellovaci suum numerum non contulerunt, quod se suo nomine atque arbitrio cum Romanis bellum esse gesturos dicerent.

Planc. 33, 82 petam a vobis, iudices, ut eum beneficio complectamini, quem qui reprehendit, in eo reprehendit, quod gratum praeter modum dicat esse.

Caes. 5, 6, 3 ille omnibus primo precibus petere contendit, ut in Gallia relinqueretur, partim quod insuetus navigandi mare timeret, partim quod religionibus impediri sese diceret.

2.—The subjunctive is of course always used in *oratio obliqua*. *He said that he was silent because you were silent*, dixit se tacere, quod tu taceres. A clause may be virtually, though not formally, in *oratio obliqua*, *i.e.*, what appears to be the reporter's statement may be the opinion or assertion of some one else. *Socrates was accused of corrupting the young men*, Socrates accusatus est, quod iuventutem corrumperet, *i.e.*, his accusers said so.

Off. 2, 22 laudat Africanum Panaetius, quod fuerit abstinens (*Panaetius praises Africanus for his self-control, i.e.*, Panaetius alleged that ground).

Tus. 5, 36 Aristides expulsus est patria, quod praeter modum iustus esset (*i.e.*, his countrymen alleged that he was too just).

L. 6, 1 Marcio dicta dies est, quod legatus in Gallos pugnasset.

N. D. 3, 36 num quis, quod bonus vir esset, gratias dis egit umquam? (*i.e.*, alleged the fact of his being a good man as a ground for thanksgiving).

Or. 3, 14 nemo umquam est oratorem, quod (*on the alleged ground that*) Latine loqueretur, admiratus.

3.—**Quod**, signifying *because*, introduces an adverbial clause, and has for its correlatives "eo," "ideo," "idcirco," etc. **Quod** introducing a noun-clause = *the fact that, the circumstance that*, has for its correlatives "hoc," "illud," "id," "ea res," etc., and, unless for some collateral reason, always takes the indicative. *The fact that you sent me no letter did not deter me from sending one to you*, non ea res me deterruit, quo minus ad te litteras mitterem, quod tu ad me nullas miseras. Here the **quod** clause is substantival and stands in opposition to **ea res**. *I was not deterred from sending a letter to you because you did not send one to me, but because I had nothing to write about*, non eo (ea re) deterritus sum quo minus ad te litteras mitterem, quod tu ad me nullas misisses, sed quia non habebam quod scriberem. Here the **quod** clauses are adverbial.

Quinct. 2 non eo dico, quo mihi veniat in dubium tua fides (*I do not say this because I doubt your word*).

N. Eu. 1 multum Eumeni detraxit inter Macedones viventi, quod alienae erat civitatis (*the fact of his being of a foreign state*).

Verr. 5, 19, 48 perspicio, id quod ostendam, cum ipsos produxero, ipsorum ex litteris, multas pecunias . . . falsas atque inanes esse perscriptas.

Off. 3, 31 quod rediit, nobis mirabile videtur.

Mil. 36 nunc me una consolatio sustentat, quod tibi nullum a me pietatis officium defuit.

Off. 3, 31 ex tota laude Reguli illud est admiratione dignum, quod captivos retinendos censuit.

Att. 16, 15 non pigritia facio, quod (*substantival*) non mea manu scribo (*that I do not write with my own hand does not proceed from laziness* = non pigritia est factum quod).

Or. 1, 8 hoc enim uno praestamus feris, quod (*adverbial*) colloquimur inter nos.

L. 4, 3, 8 quod spiratis, quod vocem mittitis, quod formas hominum habetis, indignantur.

4.—The substantival **quod** clause can only be used of an existing relation concerning which a judgment is expressed (Madvig, § 398). It would be incorrect to say **accidit quod non abiit** for **accidit ut non abiret**, but we can say **bene (commode) accidit quod non abiit, bene facis quod me adiuvas.**

Att. 1, 17, 2 accidit perincommode, quod eum nusquam vidisti (*it happened very inconveniently, that you saw him nowhere*).

5.—**Accedit**, *to this is to be added*, is construed with **ut** in an objective sense, and by **quod** in a subjective sense. **Ut** introduces the addition as a historical statement; **quod** implies that the remaining circumstance is a fact which has come under the speaker's notice or experience. Hence, unless the circumstance is stated as an actual fact, **quod** is inadmissible.

Sall. C. 11, 5 huc adcedebat quod L. Sulla exercitum . . . luxuriose . . . habuerat (*to this was to be added the fact that Lucius Sulla had treated the army in a lavish manner*).

Or. 2, 4, 15 sed hoc tamen cecidit mihi peroportune, quod . . . ad Antonium audiendum venistis.

Sen. 6 ad Appi Claudi senectutem accedebat, ut caecus esset.

Att. 13, 21 accedit, quod patrem plus etiam, quam tu scis, amo.

Rosc. A. 31 quid, si accedit eodem, ut tenuis antea fueris? (*what, if it is to be added to this that you were poor before?*).

Balb. 28 accedat etiam illud, ut (*not* quod) statuatis.

BECOME.

Evadere, *step by step with reference to the process, especially as implying effort to become;* **fieri**, *with reference to the result, especially as contrasted with the antecedent state;* **exsistere**, *to come forward as, show oneself to be*, more than esse, *simply to be. He became a great orator*, magnus orator evasit: *from a shepherd he became a king*, ex pastore rex factus est.

Mur. 13 nonnullos videmus, qui oratores evadere non potuerunt.

Brut. 35 fuit autem Athenis adulescens, perfectus Epicureus evaserat.

Brut. 47 item in iure C. Belfienus homo per se magnus prope simili ratione summus evaserat.

L. 1, 39 iuvenis evasit vere indolis regiae.

Caecil. 17 repente ex homine, tamquam aliquo Circaeo poculo, factus est Verres.

Fam. 2, 9 dum illum rideo, paene sum factus ille.

Sall. I. 85 nemo ignavia immortalis factus est.

L. 21, 12, 4 transfuga ex oratore factus.

Phil. 3, 9 magister eius ex oratore arator factus est.

Phil. 8, 3 viderunt enim ex mendicis fieri repente divites.

L. 3, 24 quaestores Volscio, quod falsus haud dubie testis in Caesonem exstitisset, diem dixerant.

R. P. 2, 26 videtisne, ut de rege dominus exstiterit?

Caes. C. 3, 104 plerumque in calamitate ex amicis inimici exsistunt.

"Become," transitive = **decere**. *He did not think that these things were becoming in a soldier*, non putavit haec militem decere; *it ill became him to be so engaged*, eum ita occupatum esse minime decebat.

BEFORE.

The distinction between indicative and subjunctive after **ante quam** and **prius quam** (prior quam in L. 39, 32 prior tamen Claudius quam Sempronius . . . Romam venit) generally stated is this: the indicative expresses the fact that of two events one occurs subsequently to the other, while the subjunctive implies that their sequence is purposed or conceived.

He returned before the ambassador departed, rediit prius quam legatus discessit, *or* discederet; discessit points out the fact, discederet the purpose = *should depart.*

He crossed the river before he came to the cave, flumen transiit, prius quam ad speluncam venit, *or* veniret; venit points out the fact that he came to the cave after crossing the river, veniret implies that he crossed the river before going as far as the cave.

The imperfect indicative is rarely used, the pluperfect scarcely ever.

(With definite interval) Am. 25, 96 id actum est . . . quinquennio ante quam consul sum factus (*five years before*).

Brut. 94 annis ante sedecim causas agere coepit, quam tu es natus.

Fin. 5, 20 membris utimur prius, quam didicimus, cuius ea causa utilitatis habeamus.

Verr. 2, 66 omnia ista ante facta sunt, quam Verres Italiam attigit.

Caes. 1, 53 neque prius fugere destiterunt, quam ad flumen Rhenum pervenerunt.

L. 41, 2 non ante finitum est proelium, quam tribunus militum interfectus est.

L. 7, 14, 10 prius pugna coepit, quam signum a ducibus daretur.

Caes. C. 1, 22, 2 neque ab eo prius Domitiani milites discedunt, quam in conspectum Caesaris deducatur.

N. Them. 8, 4 inde non prius egressus est, quam rex eum . . . in fidem reciperet.

Caes. C. 1, 54 collem, prius quam sentiatur, communit (*he fortifies the hill before he can be perceived*).

Caes. 2, 12 prius quam se hostes ex terrore ac fuga reciperent (*should recover*), in fines Suessionum exercitum duxit.

L. 9, 2 ante quam venias ad campum, intrandae angustiae sunt.

Ter. Ad. 4, 2, 44 prius quam ad portam venias, apud ipsum lacum est pistrilla.

1.—In Livy, Nepos, and later writers, the subjunctive is sometimes irregularly used in a simple statement of fact.

L. 25, 31 paucis ante diebus, quam Syracusae caperentur (= captae sunt), Otacilius Uticam transmisit (*a few days before Syracuse was taken, Otacilius crossed to Utica*).

L. 5, 33 ducentis annis ante, quam Clusium oppugnarent, urbemque Romam caperent, in Italiam Galli transcenderunt.

N. Ar. 2 Aristides interfuit pugnae navali apud Salamina, quae facta est prius quam poena liberaretur.

(Pluperfect subjunctive) L. 24, 16, 11 priusquam omnes iure libertatis aequassem, neminem nota strenui aut ignavi militis notasse volui.

2.—The future perfect, unless after a negative = *until*, is rare. The simple future is almost unknown, the present indicative and (sometimes) the present subjunctive being used instead.

Before replying to you, I will say a few words about myself, ante quam tibi respondeo *or* respondeam (*not* respondebo), de me pauca dicam.

Deiot. 2 ante quam de accusatione ipsa dico, de accusatorum spe pauca dicam.

Att. 5, 14, 1 antequam aliquó loco consedero, neque longas a me neque semper mea manu litteras expectabis (*until I settle down in some place*, . . .).

Mil. 36, 99 praeclare enim vixero, si quid mihi acciderit, priusquam hoc tantum mali videro.

Ter. Heaut. 584 hic prius se indicarit quam ego argentum effecero.

Phil. 1, 4 prius quam de re publica dicere incipio, pauca querar.

Att. 16, 5 circumspice, sed ante quam erubesco.

L. 2, 40 sine, prius quam complexum accipio, sciam, ad hostem an ad filium venerim.

Agr. 2, 20 is videlicet, ante quam veniat in Pontum, litteras ad Pompeium mittet (*he will, of course, send a despatch to Pompey before coming* (= *he can come*) *into Pontus*).

L. 45, 12 prius quam hoc circulo excedas, redde responsum, senatui quod referam.

Att. 10, 15 si quemquam nanctus eris, qui perferat, litteras des, ante quam discedimus.

Fam. 7, 14 dabo operam, ut istuc veniam, ante quam plane ex animo tuo effluo.

Sen. 6 de Carthagine vereri non ante desinam, quam illam excisam esse cognovero.

3.—The subjunctive is used in the case in which an event occurs before another event could occur, so that the expected event is prevented, or becomes unnecessary. *Vergil died before completing the Aeneid*, Vergilius prius mortuus est, quam Aeneidam absolveret (*not* absolvisset).

L. 3, 58, 6 priusquam prodicta dies adesset, Appius mortem sibi conscivit.

Verr. 4, 65 ante quam verbum facerem, de sella surrexit atque abiit.

L. 1, 14 Romanus prius quam fores portarum obicerentur velut agmine uno inrumpit.

L. 7, 26 alia multitudo, prius quam ad coniectum teli veniret, terga vertit.

L. 2, 61 ante tamen, quam prodicta dies veniret, morbo moritur.

L. 35, 27 multi prius incendio absumpti sunt, quam hostium adventum sentirent.

L. 27, 24 principes, prius quam custodiae in portis locarentur, evaserunt.

Tac. H. 4, 66 Labeo ante quam circumveniretur, profugit.

N. Dat. 9 prius quam pervenirent ad eum quem aggredi volebant, confixi conciderunt.

Sall. I. 54 Numidae prius quam ex castris subveniretur in proxumos collis discedunt.

4.—The subjunctive is used in maxims expressed in general terms.

Farmers plough long before they sow, agricolae arant multo ante quam serant; *these farmers* (*A. B. C.*) *plough long before they sow* = hi agricolae arant multo ante quam serunt.

Sen. Ep. 103 tempestas minatur, ante quam surgat (*a tempest threatens before it rises*).

Or. 1, 59 tragoedi cotidie, ante quam pronuntient, vocem cubantes sensim excitant.

Sall. C. 1 prius quam incipias consulto opus est.

Off. 1, 21 in omnibus negotiis, prius quam adgrediare, adhibenda est praeparatio diligens.

Or. 34 nescire quid ante quam natus sis acciderit, id est semper esse puerum.

Ante quam, though the favourite word with Tacitus, is less common than prius quam in Livy and antecedent authors. It is not found in Nepos, and occurs only once in Sallust (I. 97). Cicero, however, seldom uses prius quam with the present indicative.

Ante quam is invariably used in connexion with an ablative of time. *Six years before I was born*, sex annis ante (*not* prius) quam ego natus sum; *a year before he died*, anno ante quam est mortuus.

BEFORE (adverb).

Antea is not used of a future event, or of a specified interval; *e.g.*, **ante** (*not* antea) praedico; decem annis **ante** (*not* antea).

Antea occurs rarely in early Latin, never in Plautus, only once in Terence (And. 52). Ante, though far commoner in Cicero's earlier writings, gradually gives place to antea in his later works.

Ac. 2, 20, 64 Reid adgrediar igitur, si pauca ante quasi de fama mea dixero.

Ac. 2, 41, 128 paulum ante dicendum est.

L. 31, 1, 8 coeptum bellum adversus Philippum decem ferme ante annis triennio prius depositum erat.

Pomp. 5 hunc audiebant antea, nunc praesentem vident.

Caes. 6, 24 fuit antea tempus, cum Germanos Galli virtute superarent.

Rosc. A. 23 non ita multis ante annis.

Verr. 12 moneo, praedico, ante (*not* antea) denuntio.

Ante scripsi, *I wrote before*, i.e., *on a previous occasion;* supra scripsi = *in a previous part of a letter* or *book*.

BEFORE (of place).

Apud iudicem, *before the judge*, implying that the judge is addressed: **coram** iudice, *in presence of the judge;* **ante** iudicem, *in front of the judge;* **pro**, *immediately before*, or *on the front part of something;* pro castris, *before the camp;* pro tectis, *on the front of the roofs;* **prae**, *in advance of*. **Coram** in good prose is almost entirely used as an adverb.

Clu. 22 apud eosdem iudices reus est factus.

L. 35, 49 Archidamus coram quibus magis, quam apud quos verba faceret, rationem habuit.

Iuv. 10, 22 cantabit vacuus coram latrone viator.

Fam. 13, 6 (a) credo te memoria tenere me coram P. Cuspio tecum locutum esse.

Mil. 10 fit obviam Clodio ante fundum eius (*just in front of his farm*).

L. 9, 43 statua equestris ante templum Castoris posita est.

Caes. C. 1, 47 eum tumulum, pro quo pugnatum est, magnis operibus munierunt.

Caes. 4, 35 legiones in acie pro castris constituit.

Rosc. A. 5 ante tribunal tuum, Fanni, ante pedes vestros, iudices, caedes futurae sunt.

Serv. ap. Fam. 4, 5 post me erat Aegina, ante me Megara, dextra Piraeus, sinistra Corinthus.

L. 1, 7, 4 prope Tiberim fluvium, qua prae se armentum agens nando traiecerat.

Att. 16, 7, 6 sed haec hactenus; reliqua coram.

He was summoned before a court of justice, in ius vocatus est.

BEGIN.

Incohare, in opposition to perficere; **coepisse** and **incipere**, in opposition to desinere; **ordiri** and **exordiri**, in opposition to continuare — *the commencement, in opposition to the remainder.* **Incohare** is construed with the accusative: *he began the temple* (*but did not finish it*), incohavit templum. **Coepisse**, though used absolutely by Sallust and Livy, is always followed by an infinitive expressed or understood in Cicero and Caesar. **Incipere** is rarely found except in the parts in which coepisse is defective, and, though sometimes used absolutely, is mostly in construction with the infinitive. Though Cicero has "ver incipit," *spring begins*, he says, "ver esse coepit," *spring began.*

Fin. 5, 17, 46 ut a corpore ordiar, videsne cet.

Serv. ap. Fam. 4, 5, 4 coepi regiones circumcirca prospicere.

L. 1, 28, 7 rex cetera ut orsus erat peragit.

L. 26, 41, 10 vetera omitto, Porsinam, Gallos, Samnites; a Punicis bellis incipiam.

Clu. 18 semper equidem magno cum metu incipio dicere.

Tus. 2, 5 agamus igitur, ut coepimus (agere).

L. 39, 28 pergite, ut coepistis facere.

Cat. 1, 5 perge quo coepisti (= coepisti pergere).

Marc. 11 unde est orsa in eodem terminetur oratio.

L. 41, 23 immo, si vere volumus dicere, iam incohavit bellum.

Off. 1, 37 ut incipiendi ratio fuerit, ita sit desinendi modus.

Ac. 2, 4 cum ita esset exorsus, ad audiendum animos ereximus.

Hor. C. 1, 4, 15 vitae summa brevis spem nos vetat incohare longam.

L. 30, 16 ipse ad Tyneta rursus castra refert, et quae munimenta incohaverat permunit.

Fin. 4, 6 hoc *incohati* cuiusdam officii est, non *perfecti*.

L. 25, 16, 10 rem se ait magnam *incohasse*, ad quam *perficiendam* ipsius Gracchi opera opus esse.

L. 24, 22, 17 *incohata* vestra gloria, nondum *perfecta* est.

Off. 3, 7 quoniam operi incohato, prope tamen absoluto, tamquam fastigium imponimus.

Off. 3, 2 nemo pictor inventus est, qui in Coa Venere eam partem, quam Apelles incohatam reliquerat, absolveret.

Coepi, when followed by a passive infinitive, is itself put in the passive. This construction is uniformly observed by Cicero and Caesar,

but is violated in a few instances by Livy, and more frequently by later writers (see Draeger). Incipio, which has less of the nature of an auxiliary verb, is not subject to change of voice. *These things began to be done*, haec fieri coepta sunt; *these things begin to be done*, haec fieri incipiunt.

Caes. 2, 6 lapides in murum iaci coepti sunt.

L. 35, 35 copiae educi coepere (for coeptae sunt).

But if the passive infinitive has the signification of the middle voice, the active of "coepi" is used.

Tus. 3, 27 afflictari lamentarique coeperunt.

Brut. 27 fieri iudicia (*take place*) coeperunt.

Sall. C. 12 innocentia pro malevolentia duci (*pass for*) coepit.

With an impersonal subject, coepi is put in the passive, even when the dependent infinitive is not passive.

Fam. 8, 8 de damnatione ferventer loqui est coeptum.

To begin with = incipere *or* ordiri a *or* ab. *He begins with Jupiter*, ab Iove incipit; *he began his speech with threats*, orationem suam a minis orsus est; *let us begin then with the senses*, ordiamur igitur a sensibus (Ac. 2, 7).

BELIEF.

Fidem alicui habere, *to have belief in one = to believe;* **fidem alicui facere**, *to inspire belief in one = to be believed.*

Fam. 7, 18 ego enim ignavissimo cuique maximam fidem habeo (*for I believe the greatest cowards most*).

Q. F. 2, 5 fidem mihi faciebat se velle nobis placere (*he made me believe that he was anxious to please us*).

Fides is used objectively of a quality of a thing as well as subjectively of a state of mind, hence habere fidem predicated of a thing = *to be believed. This story is not believed*, haec fabula fidem nullam habet.

Ac. 2, 18 visa (*perceptions*) fidem nullam habebunt sublata veri et falsi nota.

Fam. 6, 6, 7 debebit habere fidem nostra praedicatio.

BELIEVE.

Credo deum esse, *I believe in God's existence;* puto Deum (esse) (Cic. Div. 1, 46, 104), *I believe in God;* credo deo, *I believe in God's promises;* credo me deo, *I believe in God's protection.*

Tus. 1, 13 firmissimum hoc afferri videtur, cur deos esse credamus.

N. D. 1, 31 quid? deum ipsum numne vidisti? cur igitur credis esse?

L. 28, 42 an Syphaci Numidisque credis?

Fam. 4, 7 victori sese crediderunt.

1.—*Homer is believed*, Homero creditur. *It is believed that Homer was blind*, Homerus (*not* Homerum) caecus fuisse creditur.

L. 22, 51 mora eius diei satis creditur saluti fuisse urbi.

2.—The parenthetic credo is generally (but not always) ironical.

Mil. 14 diem mihi, credo, dixerat (*he had given notice of a day, I suppose, for my trial*).

Phil. 1, 5 Hannibal, credo, erat ad portus aut de Pyrrhi pace agebatur.

BESIDES.

Praeter, praeter quam, and **praeter quam quod** are used respectively as preposition, adverb, and conjunction to denote an addition or an exception. Occasionally (never, it is said, in Cicero) **praeter** is used also as an adverb; *e.g.*, Sall. Cat. 36, 2 praeter rerum capitalium condemnatis; L. 4, 59 ne quis praeter armatus violaretur.

Besides yourself alone, I fear nobody, neminem praeter te unum metuo = te unum metuo, praeterea neminem. *Besides corn he demanded money*, nummos praeter frumentum postulavit = frumentum postulavit et nummos praeterea. *Besides breaking into the farmer's house, he threatened the man himself with his stick*, praeter quam quod agricolae domum irrupit, ipsi baculo minatus est = agricolae domum irrupit et praeterea ipsi baculo minatus est.

Clu. 20 omnibus sententiis praeter unam condemnatus est.

Fam. 3, 7, 1 itaque nullas iis praeter quam ad te et ad Brutum dedi litteras.

L. 22, 53 malum, praeterquam atrox, etiam novum.

Cat. 3, 11 nullum monumentum laudis postulo praeterquam huius diei memoriam sempiternam.

Div. 2, 12 at id, praeterquam quod fieri non potuit, ne fingi quidem potest.

L. 21, 10 praeterquam quod admissi auditique sunt, ea quoque vana legatio fuit (*this mission, save that the envoys were received and heard, likewise ended in failure*).

BEWARE OF.

Cave canem, *or* **a cane,** *beware of the dog = be on your guard;* **cave cani** = *take care of the dog.* Similarly **cavere ne** = *to guard against a thing* (so **videre ne**); **cavere ut** = *to take care of a thing.*

Off. 1, 34 cum dare se iucunditati volent, caveant intemperantiam, meminerint verecundiae.

Fin. 5, 22 regem monuerunt, a veneno ut caveret.

Fam. 3, 1 melius ei cavere volo, quam ipse aliis solet.

Off. 1, 26 cavendum est, ne assentatoribus patefaciamus auris neve adulari nos sinamus.

Ac. 2, 19, 63 ut caveres, ne quis improbus tribunus plebis . . . arriperet te.

L. 6, 18, 8 ne fortuna mea desit, videte.

Fin. 2, 31 Epicurus testamento cavit, ut dies natalis suus ageretur (*Epicurus provided in his will that his birthday should be observed*).

L. 3, 10, 14 cavisse deos priore anno, ut tuto libertas defendi posset.

BEYOND.

Trans, *on the other side of a barrier, as a river, a mountain, and usually near it;* **ultra** implies *extension beyond.* *He*

wintered beyond the Rhine, trans Rhenum hiemavit; *he extended the boundaries of the empire beyond the Rhine,* fines imperi ultra Rhenum propagavit.

Caes. 1, 1 Belgae proximi sunt Germanis, qui trans Rhenum incolunt.

Quinct. 25 satellites Sex. Naevi Roma trans Alpes in Segusianos biduo veniunt.

L. 41, 4 cum trans vallum signum traiecisset, primus omnium portum intravit.

L. 22, 43 omnibus ultra castra transque montes exploratis.

Caes. C. 3, 66 Caesar paulo ultra eum locum castra transtulit.

Att. 12, 27 ultra Silianam villam est villula sordida.

Caes. 1, 48 ultra eum castra fecit.

Tac. G. 29 protulit magnitudo populi Romani ultra Rhenum ultraque veteres terminos imperi reverentiam.

Ultra, not trans, is used if the sense is metaphorical, as, ultra spem, ultra vires.

BLAME.

Reprehendere, *to blame, find fault with,*)(probare; **vituperare** is stronger = *to reprobate, vilify,*)(laudare. **Culpare** is not used in classical prose.

Caes. 1, 20 Caesar, quae in Dumnorige reprehendat ostendit.

Or. 2, 74 imperiti facilius, quod stulte dixeris, reprehendere, quam quod sapienter tacueris, laudare possunt (*it is easier for ignorant people to censure foolish observations than to commend judicious omissions*).

Tus. 3, 29 laudant eos, qui aequo animo moriantur; qui alterius mortem aequo animo ferant, eos putant vituperandos.

Fat. 5 neque haec scribunt vituperantes, sed potius ad laudem (*they mention this, not by way of reproach, but rather as redounding to his credit*).

Hor. S. 1, 2, 11 laudatur ab his, culpatur ab illis (*he is praised by some, blamed by others*).

BLOOD.

Sanguis,* *blood generally, blood circulating in,* or *shed from, the body;* **cruor,** *blood shed,* especially in a judicial sense, as the evidence of slaughter.

N. D. 2, 55 sanguis per venas in omne corpus diffunditur.

L. 7, 24 hauriendus aut dandus est sanguis.

Part. Or. 11 est enim genus argumentorum aliud, quod ex facti vestigiis sumitur, ut telum, cruor, clamor.

L. 21, 63 multos circumstantes cruore respersit.

Rosc. A. 7 ut cruorem inimici quam recentissimum ostenderet.

Caecin. 27 nisi cruor appareat, vim non esse factam.

* "Sanguis is the condition of physical life; cruor, the symbol of death by slaughter."—Doederlein.

BLOODLESS.

Incruentus, *bloodless, without the effusion of blood;* **exsanguis**, *bloodless, pale, ghastly.*

L. 7, 8 nec Romanis incruenta victoria fuit.

Verr. 5, 49 exsanguium corpora mortuorum.

L. 3, 48 exsangue corpus sublatum ostentant populo.

BLOODY.

Cruentus, *mixed* or *covered with blood*, or *implying the effusion of blood.* Cruentae manus, *blood-shedding*, or *blood-stained hands.* **Sanguineus**, *consisting of blood, as*, sanguineus imber, *a bloody shower:* in other senses it is poetical or unclassical.

Mil. 13 tu P. Clodi cruentum cadaver eiecisti domo.

Phil. 2, 12 Brutus quem ego honoris causa nomino (*whom I name with all respect*) cruentum pugionem tenens Ciceronem exclamavit.

Phil. 1, 7 pecunia utinam ad Opis maneret! cruenta illa quidem, sed his temporibus necessaria.

Sall. I. 31 homines sceleratissimi, cruentis manibus immani avaritia.

L. 27, 11 cruentam etiam fluxisse aquam Albanam quidam auctores erant.

L. 40, 12 an ut cruentum fraterna caede diadema gererem?

Div. 2, 28 ita te nec terrae fremitus nec caeli discessus nec lapideus aut sanguineus imber nec faces visae terrebunt.

IN A BOOK.

Libro or **libris**, *of the whole contents*, the book or books being written on the subject in question; **in libro** or **in libris**, of *something within the compass of the book* or *books.* Hence the preposition is always used of an allusion in a distinct part of a book; *as I said at the end of the book*, ut in extremo libro dixi.

Off. 2, 9 sed de amicitia alio libro dictum est, qui inscribitur Laelius.

Att. 8, 11 sic quinto, ut opinor, in libro loquitur Scipio.

Off. 3, 18 ut in primo libro disserui.

Off. 2, 12 (13), 43 Holden ea quae essent, dictum est in libro superiore.

Att. 9, 9, 3 nos autem in libris habemus non modo consules a praetore, sed ne praetores quidem creari ius esse.

Sen. 17 quam copiose ab eo agri cultura laudatur in eo libro, qui Oeconomicus inscribitur!

Similarly tota urbe, tota provincia, *in the whole city or province*, in a general sense, and in tota urbe, in tota provincia, *in any or every part of the city or province.*

Verr. 4, 23 Archagathum . . . tota Sicilia nobilem.

L. 2, 49 manat tota urbe rumor.

Verr. 4, 19 conquiri Diodorum tota provincia iubet.

Brut. 91, 315 quorum erat princeps Menippus Stratonicensis meo iudicio tota Asia illis temporibus disertissimus.

Fam. 11, 8, 2 Romae dilectus habetur totaque Italia.

Verr. 2, 66 vestigium statuarum istius in tota Sicilia nullum esset relictum.

Verr. 4, 32 nihil postea tota in Sicilia neque sacri neque religiosi duxit esse.

Verr. 4, 1 cum dico nihil istum eius modi rerum in tota provincia reliquisse, Latine me scitote, non accusatorie loqui (Latine, *literally, not figuratively* or *rhetorically, i.e.*, non accusatorie. Compare our "plain English" and the German "gut deutsch").

Verr. 4, 45 sacrarium Cereris est apud Catinenses eadem religione qua Romae, qua prope in toto orbe terrarum.

BOOKS.

Libri, *books, in a literary sense;* **tabulae**, *books, in a mercantile sense.* Tabulae novae, *a new set of accounts, a clearing* or *repudiation of old debts.*

Cael. 17 haec genera virtutum vix iam in libris reperiuntur.

Sall. C. 21 tum Catilina polliceri tabulas novas (*then Catiline promised abolition of debts*).

Aliquid in tabulas (rationes) referre, *to enter something in an account book;* acceptum referre = *to set down in the credit side of one's accounts;* tabulae accepti et expensi, *an account-book of receipts and expenditure.* Nomen = *the heading in an account book;* pecuniam in nominibus habere, *to have money invested.* Pecuniam sibi esse in nominibus, numeratam in praesentia non habere, *that he had money invested, but none in coin at that moment*—(Verr. 5, 7).

BOTH.

Ambo, *both, as forming a pair* or *couple, both together* or *at the same time;* **uterque**, *each of two regarded separately, each in each case.*

He threw down a tile with both his hands, tegulam ambabus manibus deiecit = *with both hands together;* tegulam utraque manu deiecit = *with each hand separately.*

Uterque generally agrees with substantives, but takes the genitive of pronouns. *Both of the brothers*, uterque frater; *both of these*, horum uterque (hi utrique is an irregularity).

Ter. Eu. 702 una ambo abierunt foras (*not* una uterque abiit).

Tus. 2, 5 ita est utraque res sine altera debilis (*not* ambae res).

1.—Occasionally uterque is used as a collective with a plural predicate (never in Cicero, except in a second clause from which uterque disappears).

Caes. C. 3, 30 uterque eorum ex castris stativis exercitum educunt (*they both lead out their armies from the stationary camps*).

Fin. 2, 1 uterque me intuebatur seseque ad audiendum significabant paratos.

2.—The plural utrique is used of *each of two parties* or *classes*, rarely, unless with substantives of plural form, of *each of two persons* or *things.*

The battle was hotly contested on both sides, pugnatum est ab utrisque acriter. *I received both letters, the one this morning, the other yesterday,* utrasque litteras accepi, alteras hodie mane, alteras heri.

Sall. C. 38 utrique victoriam crudeliter exercebant (*both parties made a cruel use of victory*).

L. 42, 34 duae (nobis) filiae sunt, utraeque iam nuptae (utraeque by the attraction of the antecedent plural).

3.—**Alter** is used with **uterque** of *reciprocal action.* The repetition of **uterque** (in close sequence) is an occasional but less logical construction.

Off. 1, 1 quorum uterque suo studio delectatus contempsit alterum (*each of whom enamoured of his own hobby underrated the other*).

Ter. Phor. 800 quia uterque utrique est cordi (*because each is dear to the other*).

Caes. 7, 35 cum uterque utrique esset exercitus in conspectu (*when both armies were in sight of one another*).

BOTH—AND.

Et—et, *both—and*, divides a whole into its component parts. *Life is full of both pain and pleasure,* vita est plena et doloris et voluptatis. **Cum—tum** accentuates the second member – *both—and especially, not only—but also;* the first member is usually (not always) the more general, and the second member is often strengthened by **maxime, praecipue** (*not* **potissimum**), **vero, certe, in primis,** etc. If there are more than two members, either **cum** or **tum** can be anaphorically repeated.

Am. 25 et monere et moneri proprium est verae amicitiae.

Arch. 3 hunc et Tarentini et Regini et Neapolitani civitate donarunt.

Rosc. 39, 112 simul et amicitiam dissolvere et fallere eum.

L. 1, 13, 3 movet res cum multitudinem tum duces.

N. Paus. 3 ibi consilia cum patriae tum sibi inimica capiebat.

Caes. 6, 30 multum cum in omnibus rebus tum in re militari potest fortuna.

N. Ag. 1 Agesilaus cum a ceteris scriptoribus tum eximie a Xenophonte collaudatus est.

Flacc. 38 cum alia multa, tum hoc vel maxime moliuntur.

Brut. 65 quae (virtutes) cum omnibus tum certe mihi notissimae sunt.

Off. 3, 11 cum saepe, tum maxime bello Punico secundo.

Caes. C. 3, 68 fortuna plurimum potest cum in reliquis rebus tum praecipue in bello.

Brut. 87 volvendi sunt libri cum aliorum tum in primis Catonis.

Brut. 49 cum tuo iudicio (special) tum omnium (general).

Rosc. A. 22 cum multa antea commissa maleficia, cum vita hominis perditissima, tum singularis audacia ostendatur necesse est.

Verr. 1, 58 quem pater moriens cum tutoribus et propinquis, tum legibus, tum aequitati magistratuum, tum iudiciis vestris commendatum putavit.

1.—The second **et** differs from **tum** in that it may append a negative to a positive assertion, the et and the negative particle in some (rare) instances coalescing in **nec** or **neque**.

L. 45, 11 et sorore adiuvante, et non repugnantibus fratris amicis.

Fam. 14, 12 et longum est iter et non tutum.

Phil. 11, 2 in Syriam patebat via et certa neque longa.

2.—**Cum** and **tum** have sometimes a common verb, which stands in the indicative, sometimes different verbs, which are usually (not always) in the same mood and tense. "If the **cum** clause introduces a fact viewed as a concession made by the speaker, then the subjunctive is necessary; otherwise not" (Reid ap. Mayor, N. D. 1, 1).

N. D. 1, 23 quod cum leve per se, tum etiam falsum est.

Mur. 27 quae cum sunt gravia, tum illud acerbissimum est.

L. 6, 25 cum collegae levavit infamiam, tum sibi gloriam ingentem peperit.

Flacc. 38, 94 cum alia multa certi homines, tum hoc vel maxime moliuntur.

Att. 3, 8 cum meus me maeror lacerat, tum vero haec cura vix mihi vitam reliquam facit.

Fam. 12, 30, 2 cum antea distinebar maximis occupationibus, tum hoc tempore multo distineor vehementius.

Fam. 7, 1, 4 nam me cum antea taedebat, tum vero hoc tempore vita nulla est.

Fam. 4, 4, 2 consilium tuum, cum (*considering that*) semper probavissem, tum multo magis probavi lectis tuis proximis litteris.

Cum temporale = *when* or *whenever*, is sometimes strengthened by a following **tum**, *e.g.*, Fam. 16, 12, 6 cum recte navigari poterit, tum naviges; Verr. 5, 10 cum rosam viderat, tum incipere ver arbitrabatur. Fam. 16, 4 cum valetudini consulueris, tum consulito navigationi. Att. 14, 8, 1 cum perspexero, tum scribam.

3.—**Tum—tum** is not used in good prose for *both—and*, but = *at one time—at another* = **modo—modo** or **alias—alias** (**nunc—nunc** is un-Ciceronian).

Am. 4 Socrates non tum hoc tum illud, sed idem dicebat semper.

N. D. 2, 20, 53 neque a sole longius umquam unius signi intervallo discedit tum antevertens, tum subsequens.

Div. 2, 2, 6 ut eae (res publicae) tum a principibus tenerentur, tum a populis, aliquando a singulis.

Catull. 64, 126ff. ac tum praeruptos tristem conscendere montes unde aciem in pelagi vastos protenderet aestus, tum tremuli salis adversas procurrere in undas . . .

4.—**Que—que** is peculiar to the poets, and Sallust, Tacitus, and later prose writers. It is of doubtful authority in Cicero, and occurs in Livy only in connexion with the relative, *e.g.*, L. 22, 26 quique Romae quique in exercitu erant. **Et—que** occurs once or twice in Cicero, *e.g.*, Rosc. A. 17 qui et ipsi incensi sunt studio, vitamque hanc rusticam et honestissimam et suavissimam esse arbitrantur.

5.—**Qua—qua** = **et—et** is rare, and used only of single words = *in like manner—as, on one hand—on the other hand.*

L. 9, 3, 4 qua cibi qua quietis inmemor nox traducta est.

L. 2, 45, 3 qua consules ipsos qua exercitum increpando.

L. 3, 11, 6 ferox iuvenis qua nobilitate gentis qua corporis magnitudine-et-viribus.

Att. 9, 12 quam expedita tua consilia qua itineris, qua navigationis! (in Cicero only in his letters).

6.—After a foregoing negative, *both—and* = **aut—aut, vel—vel,** or **nec—nec,** not **et—et.** *Nothing could be both shorter and sweeter,* nihil nec brevius nec dulcius esse potest, *or* aut brevius aut dulcius, *not* et brevius et dulcius.

N. Alc. 1 constat inter omnes nihil illo fuisse excellentius vel in vitiis vel in virtutibus.

Att. 5, 1 sic habeas, nihil mehercule te mihi nec carius esse nec suavius.

Am. 5, 17 nihil est enim tam naturae aptum, tam conveniens ad res vel secundas vel adversas.

L. 39, 1 nec deerat umquam cum iis vel materia belli vel causa.

BRIDGE.

Pons, *a bridge;* **pontes** also = *a pontoon bridge.*

Caes. 1, 13 pontem in Arari faciendum curat (*he has a bridge thrown over the Arar*).

Tac. A. 2, 8 plures dies efficiendis pontibus (*a bridge*) absumpti.

To throw a bridge over a stream = (in classical Latin) pontem in flumine facere; *to break down a bridge,* pontem interrumpere *or* interscindere, *not* rumpere, abrumpere, *or* solvere. Nepos has rescindere (Milt. 3) and dissolvere (Them. 5).

BRING.

Ferre, *to bring, to carry;* **ducere,** *to bring, to lead* or *conduct. He brought money with him,* pecuniam secum tulit; *he brought a friend with him,* amicum secum duxit.

Verr. 5, 45 prohibentur liberis suis cibum vestitumque ferre.

Att. 16, 5 duxi enim mecum adulescentem ad Brutum.

L. 30, 2 tredecim novas naves Villius secum in Siciliam duxit.

N. Mil. 2 multitudinem, quam secum duxerat, in agris collocavit.

L. 9, 29 viam munivit et aquam in urbem duxit.

1.—**Deducere,** *to bring a person to another for the purpose of making him known,* especially *to introduce a youth to a master or guardian.*

Am. 1 ego autem a patre ita eram deductus ad Scaevolam, ut a senis latere numquam discederem.

2.—**Educere** is the technical word "*to bring an accused person before a judge*".

Verr. 2, 37 Sthenium statim educunt.

Verr. 2, 26 quisquis erat eductus senator Syracusanus, duci iubebat Metellus (*Metellus ordered to be taken to prison*).

BUILD.

Condere, *to build, to found;* **aedificare,** *to complete* or *carry on the building after founding. Romulus founded Rome,* Romulus condidit Romam. *Athens was founded by Cecrops,*

Athenae a Cecrope conditae sunt. Aedificare could not be used of the building of a city, unless the reference is to the progress or completion of the work. *Cecrops began to build Athens*, Cecrops Athenas aedificare coepit. *Rome was not all built in a day*, non tota Roma uno die aedificata est. *From the building of Rome*, ab Roma condita. *To found a colony*, coloniam (**deducere constituere**). *He founded a colony in Asia Minor*, coloniam in Asiam deduxit.

Sall. C. 6 urbem Romam, sicuti ego accepi, condidere atque habuere initio Troiani (*the city of Rome according to tradition was originally built and inhabited by Trojans*).

L. 39, 53 oppidum in Deuriopo condere instituit.

L, 39, 22 haud procul inde locum oppido condendo ceperunt.

R. P. 2, 18 ad ostium Tiberis urbem condidit.

L. 39, 54 oppidum quoque aedificare coeperunt.

Att. 4, 2, 7 domus aedificatur, scis, quo sumptu, qua molestia.

BURN.

Incendere, *to set on fire*; **ardere**, and **flagrare** (especially in figurative sense), *to be on fire*; **comburere** and **cremare**, *to burn up, consume by fire*. *They took and burned the city*, urbem captam incenderunt; *they burned the books*, libros cremarunt; *the woods were burning*, silvae ardebant; *they were burning the woods*, silvas incendebant; *Carthage when set on fire was seventeen whole days in burning*, Carthago incensa septem decem dies integros flagrabat.

Caes. 7, 15 amplius viginti urbes incenduntur.

Pis. 11 in Palatio mea domus ardebat.

L. 1, 39 puero dormienti caput arsisse multorum in conspectu.

Att. 5, 11 non dici potest, quam flagrem desiderio urbis.

Caes. 1, 5 reliqua privata aedificia incendunt, frumentum omne comburunt.

Caes. 1, 4 damnatum poenam sequi oportebat, ut igni cremaretur.

BUT.

At *opposes*, **sed** *corrects*, **tamen** *restricts*, **autem** *differentiates*. You say A, but (at) it is B; it is not A, but (sed) B; it is not A, but (tamen) nevertheless it is B; A is this, but (autem) B is that.

Planc. 4 male iudicavit populus—at iudicavit; non debuit—at potuit; non fero—at multi clarissimi cives tulerunt.

Rosc. A. 33 dices; quid postea, si Romae assiduus fui? respondebo; at ego omnino non fui; fateor me sectorem esse, verum et alii multi (*I confess to being a broker, but so are many other men also.* Had the fact of his being a broker been expressed as the imputation of an adversary, "at," not verum, would have been used, as in the last example—"at multi clarissimi cives tulerunt".)

Mil. 6 quid porro quaerendum est, factumne sit? at constat—a quo? at patet (*what further inquiry is needed? whether it was done? but it is admitted; by whom? why, it is evident*).

Att. 4, 18, 2 (16, 10) non recordor unde ceciderim, sed unde surrexerim.

Or. 1, 17 memento me non de mea, sed de oratoris facultate dixisse.

Verr. 2, 24 est magnum argumentum, verum illud maximum.

Leg. 1, 1 haec iam non ex te, Quinte, quaero, verum ex ipso poeta.

Pomp. 6 Asia vero tam opima est ac fertilis, ut facile omnibus terris antecellat (vero = verum).

Att. 7, 1 quam non est facilis virtus! quam vero difficilis eius diuturna simulatio! (*how far from easy is virtue! how difficult the sustained semblance of it!*)

Arch. 8 Homerum Colophonii civem esse dicunt suum, Chii suum vindicant, Salaminii repetunt, Smyrnaei vero suum esse confirmant.

Phil. 12, 10 at sunt qui dicant; dure illi quidem, sed tamen dicunt.

L. 1, 26 atrox visum id facinus patribus plebique; sed recens meritum facto obstabat; tamen raptus in ius ad regem.

Brut. 47 Crasso Philippus proximus accedebat, sed longo intervallo tamen proximus.

1.—At* is the strongest adversative particle. It is especially used in objection, exclamation, or any expression of sudden emotion. In replies, at often admits an assertion, but adds a consideration which detracts from its force = *yes, but*. At enim (ἀλλὰ γάρ) or at alone (sometimes at vero, at credo) introduces the supposed objection of an opponent, *but you will say*, or *some one will say* = inquies, or aliquis dicet (not at inquies, at aliquis dicet). At enim is also used in replies instead of the simple at.

Sen. 11 at multi ita sunt imbecilli senes, ut nullum offici aut omnino vitae munus exsequi possint. At id quidem non proprium senectutis vitium est, sed commune valetudinis (*but you will say, many old men are so feeble that they are incapable of discharging any function which duty or any vocation of life requires. Yes, but that objection is applicable to all ill health as well as to old age*).

Sen. 19 at (*but you will say*) senex ne quod speret quidem habet. At (*true, but*) est eo meliore condicione, quam adulescens, cum id, quod ille sperat, hic iam consecutus est.

Phil. 2, 9 at ego suasi (*but you will say, I urged him on*).

Sen. 18 at sunt morosi et difficiles senes (*but you will say, old men are crabbed and difficult to please*).

Sen. 6 at memoria minuitur (*but you will tell me, the memory is impaired*).

Planc. 35 at erat mecum senatus (*but you may say, the senate was with me*).

Phil. 2, 2 at enim te in disciplinam meam tradideras—nam ita dixisti (*but you will say, you had placed yourself under my tutelage—for you did say so*).

Off. 1, 40 bene Pericles, cum dixisset Sophocles; o puerum pulchrum, Pericle! at enim praetorem, Sophocle, decet non solum manus, sed etiam oculos abstinentes habere.

Pomp. 17 at enim Catulus ab hac ratione dissentit (*oh, but Catulus dissents from this view*).

* At is emotional, autem syllogistic, vero assertive (Seyffert).

Fin. 2, 24 at enim sequor utilitatem (*oh, but utility is my motto*).

L. 21, 18 at enim eo foedere, quod cum Hasdrubale ictum est, Saguntini excipiuntur (*but you will say, the Saguntines are exempted by the treaty concluded with Hasdrubal*).

Verr. 2, 10 at enim ad Verrem pecunia ista non pervenit (*but that money, it is urged, never reached Verres*).

Clu. 70 una mater Cluentium oppugnat. At quae mater? (*but what kind of a mother!*)

Tus. 3, 26 Æschines in Demosthenem invehitur. At quam rhetorice, quam copiose!

Ter. Ph. 2, 3, 19 narrabat se hunc neglegere cognatum suom. At quem virum! (*he often told me that this relative of his took no notice of him: and yet what a charming fellow he was!*).

Plaut. Pers. 4, 3, 19 (488) at tibi di bene faciant omnes.

Ter. Hec. 1, 2, 59 at te di deaeque perduint (*may the gods and goddesses destroy thee!*)

2.—**At vero** anticipates a fresh objection, or strengthens a rejoinder.

Phil. 2, 15 at vero Pompei voluntatem a me alienabat oratio mea (a fresh charge following the disposal of the general objection "castra mihi Pompei atque omne illud tempus obiecisti"—Seyffert's Schol. Lat. §60).

Verr. 5, 17 at vero contra bellum praedonum classem habuit ornatam.

Sen. 6 senectus non facit ea, quae iuvenes, at vero (*but in fact*) maiora et meliora facit.

3.—**At credo** introduces an absurd or ironical objection = *but I shall be told forsooth.*

Rab. 10 at credo, cum innumerabiles hostium copias in Italia fudisset atque obsidione rem publicam liberasset, omnia sua secum una moritura arbitrabatur.

4.—**At** often appears in the apodosis of a conditional sentence = at tamen,* *at least*, *at any rate*, *yet*, *still*, *i.e.*, it meets or modifies an objection by a contrasted compensation. If not A, yet at any rate it is B. Si non dives, at doctus est, *if not rich, at any rate he is learned.*

Tus. 1, 25 si, quid sit, hoc non vides, at, quale sit, vides; si, ne id quidem, at quantum sit profecto vides.

Verr. 5, 27 si minus supplicio affici, at custodiri oportebat.

Verr. 3, 85 si non bonam, at aliquam rationem afferre solent.

Brut. 4 si non pari, at grato tamen munere.

Phil. 13, 8 Caesare dominante veniebamus in senatum, si non libere, at tamen tuto.

Phil. 2, 45 res bello gesserat quamvis rei publicae calamitosas, at tamen magnas.

5.—**At** is sometimes used as a particle of transition, but only when surprise or emotion is indicated. **At etiam** is the impassioned form of atque etiam.

N. D. 2, 39 at vero quanta maris est pulchritudo! quae species universi! (*but how exquisite is the beauty of the sea! What a glorious spectacle when viewed as a whole!*).

* "Uno modo recte dicitur *at tamen*, ubi *at* in descensu ad minus post *si*, *si non*, *etsi*, *quamvis* posito superadditur *tamen*" (Madvig Fin. 2, 27).

Phil. 2, 41 at quam multos dies in ea villa turpissime est perbacchatus!

Phil. 2, 17 at quanta merces rhetori data est!

Phil. 2, 38 at quam caeca avaritia est!

Phil. 2, 31 at videte levitatem hominis.

Phil. 2, 8 at etiam quodam loco facetus esse voluisti (*but you even on one occasion tried to be funny*).

Phil. 2, 4 at etiam litteras, quas me sibi misisse diceret, recitavit homo et humanitatis expers et vitae communis ignarus (*but he even read out a letter which he said I had sent him, the man being both destitute of good breeding and ignorant of the common civilities of life*—diceret subjunctive by attraction, as if "he said" was part of what he said).

Phil. 2, 34 at etiam misericordiam captabas; supplex te ad pedes abiciebas (*but you were even courting pity; you cast yourself as a suppliant at his feet*).

6.—**Sed** introduces a corrective notion, excluding, limiting, or otherwise qualifying what precedes; or it expresses a transition to a new subject, or a recurrence to a previous one.

Pis. 30 non opus est verbis sed fustibus.

Mil. 4 est haec non scripta sed nata lex.

Off. 1, 29 ludo et ioco uti illo quidem licet, sed sicut somno et quietibus ceteris.

R. P. 1, 13 sed ista mox: nunc audiamus Philum.

Brut. 88 sed iam ad id unde digressi sumus revertamur.

Tus. 5, 23 sed redeat unde aberravit oratio.

Sed after a negative clause or phrase *rejects*, after a positive *restricts* or *weakens*. Otii fructus est non contentio animi, sed relaxatio; saepe ab amico tuo dissensi, sed sine ulla ira. Hence the stronger conception is expressed in the positive clause. The sentence, "*Marius was brave it is true, but harsh*," must not be made "manu fortissimus quidem, sed ingenio aspero fuit," but "Marius manu fortissimus, sed ingenio aspero fuit". If quidem is retained, the pronoun ille must be inserted; manu ille quidem fortissimus, sed ingenio aspero fuit—(Ellendt, *Lat. Gramm.*, § 345).

Certain authors (Sallust, Livy, Tacitus, not Cicero (except once) or Caesar) employ **ceterum** in the sense of sed.—[Gildersleeve-Lodge, § 491 *note*.]

7.—**Verum** emphasises what follows = *but in truth, but rather*. Though strictly more a confirmatory than a corrective particle, it resembles in its general use a strengthened sed.

Sall. I. 31 utriusque cladis non lex verum lubido eorum finem fecit (*in neither case was it the law but the caprice of the nobility which put an end to executions*, i.e., *the legal proceedings did not go far enough to satisfy the caprice of the nobility*).

Sall. I. 10 non exercitus neque thesauri praesidia regni sunt, verum amici, quos neque armis cogere neque auro parare queas ("verum" does not denote opposition; it confirms what has been said by adding an affirmative to the negative"—Long's note).

Or. 1, 60 non quid nobis utile verum quid oratori necessarium sit quaerimus (*but rather what is necessary for an orator*).

8.—**Vero** heightens a previous notion and gives special emphasis to the word after which it is placed = *as for*, or *as to*. It stands in the same relation to autem as verum does to sed.

Planc. 12 parentem veretur ut deum, amat vero ut sodalem, ut fratrem, ut aequalem.

Q. F. 1, 1, 5 frons, oculi, vultus persaepe mentiuntur, oratio vero saepissime.

Mur. 13 magnus dicendi labor, magna res, magna dignitas, summa autem gratia.

Or. 8 quod Rhodii numquam probaverunt, Athenienses (*as for the Athenians*) vero funditus repudiaverunt.

9.—**Tamen** * (*but yet, however, nevertheless*) restricts a concession either expressed or implied. It is often combined with other conjunctions, *e.g.*, at tamen, verum tamen, sed tamen, et tamen, even with its correlative etsi = tametsi, but never tamen vero, tamen autem.

Fin. 4, 12 nummus in Croesi divitiis obscuratur, pars est tamen divitiarum (*in the wealth of Croesus a single coin is lost sight of, but yet it is a part of his wealth*).

Rosc. A. 20 canes fures internoscere non possunt; significant tamen si quis noctu in Capitolium venerit.

Phil. 12, 10 nemo me minus timidus, nemo tamen cautior.

Fin. 2, 4 etsi satis clemens sum in disputando, tamen interdum soleo subirasci.

10.—**Autem** is the weakest adversative particle, being intermediate between sed and et. It is used of parallel things (= μέν—δέ); and in the minor premiss in a syllogism. If A is B, C is D; but (autem) A is B; therefore (ergo) C is D.

Div. 1, 30 iacet enim corpus dormientis ut mortui, viget autem et vivit animus.

Verr. 13 erit tum consul Hortensius, ego autem aedilis.

Fin. 1, 17 corpore nihil nisi praesens sentire possumus, animo autem et praeterita et futura.

Tus. 4, 22 cuius (Aiacis) ingressio laetitiam attulit sociis, terrorem autem hostibus.

Off. 3, 9 Gyges a nullo videbatur; ipse autem omnia videbat (*Gyges was seen by no one, but he himself saw all things*).

Fam. 9, 15 sedebamus in puppi et clavum tenebamus; nunc autem vix est in sentina locus.

Div. 2, 17 si di sunt, est divinatio; sunt autem di; est ergo divinatio.

11.—**Autem** is also used to introduce a parenthesis; or to catch up and explain or correct a preceding word or statement.

L. 21, 5 in ripa elephantos—quadraginta autem erant—disponit.

N. D. 1, 5 *ipse dixit: ipse* autem erat Pythagoras.

Phil. 11, 10 nunc quod agitur, agamus; agitur autem liberine vivamus an mortem obeamus.

Att. 6, 2 quid tandem isti mali non fecissent? non fecissent autem? immo quid ante adventum meum non fecerunt? (*what mischief, let me ask, would the vagabonds not have done? do I say "would not have done"? what did they not actually do before my arrival?*).

Rab. 5 num quis testis Postumum appellavit? testis autem? num accusator? (*did any witness name Postumus? witness did I say? did even the prosecutor name him?*).

* Tamen stands in any part of the sentence where it may be most emphatic—Kennedy.

When the verb is repeated in the parenthesis, autem resembles its use in the second premiss of a syllogism—(Hofm. Fam. 9, 14).

Fam. 6, 5 quotiescumque filium tuum video—video autem fere cotidie.

Fam. 13, 41 quotiescumque me videt—videt autem saepe.

Fam. 3, 2 quibuscumque rebus poteris—poteris autem plurimis.

Att. 16, 7 Brutus et qui una erant—multi autem erant.

Fam. 10, 6 quos adhuc gradus dignitatis consecutus sis—es autem adeptus (= consecutus) amplissimos.

12.—**Quod**, *but* (used especially before si, nisi, but also before etsi, quia, quoniam), is a general connective particle = *as to that, as to which if.* Si accompanied by any connective whatever may be replaced by quod si = et si, si enim, si autem, si igitur. Hence quod si enim, quod si autem, quod si igitur would be barbarous.

Am. 15 coluntur tyranni simulatione dumtaxat ad tempus; quod si forte ceciderunt, tum intellegitur quam fuerint inopes amicorum (*but if they chance to fall, their lack of friends is then discovered*).

Arch. 8 quod si ipsi haec neque attingere neque sensu nostro gustare possemus, tamen ea mirari deberemus, etiam cum in aliis videremus.

Am. 20 quod si etiam possis quidvis deferre ad alterum, videndum est tamen quid ille possit sustinere.

Am. 13 quod si curam fugimus, virtus fugienda est.

Verr. 2, 66 quod nisi Metellus hoc tam graviter egisset atque illam rem imperio prohibuisset, vestigium statuarum Verris in tota Sicilia nullum esset relictum.

13.—**Atqui**,* *but*, introduces an explanation = *true but;* or like autem marks the minor premiss of a syllogism.

Att. 8, 3 o rem, inquis, difficilem atque inexplicabilem: atqui explicanda est (*oh, what a hard and insoluble problem, you say; yes, but it must be solved*).

Mil. 4 atqui si tempus est ullum iure hominis necandi, quae multa sunt, certe illud est.

Par. 3, 1 quod si virtutes sunt pares, paria etiam vitia esse necesse est: atqui pares esse virtutes facillime perspici potest.

14.—The copulatives **et, atque (ac), que** appending an affirmative to a negative statement have sometimes the force of an adversative conjunction = *but on the contrary.*

Pl. Cas. 3, 3, 13 (575) metuo, ne non sit surda atque haec audiverit.

Pl. Mil. 2, 5, 38 (448) an ista non sit Philocomasium atque alia eius similis sit?

Att. 8, 11D, 1 non exspectavi, dum mihi a te litterae redderentur, confestimque . . . iter ad te in Apuliam facere coepi.

Caes. 5, 5, 2 cognoscit naves . . . cursum tenere non potuisse, atque eodem, unde erant profectae, revertisse.

N. Alc. 7, 4 domum reverti noluit et se Pactyen contulit.

N. Hann. 12, 2 legatos . . . miserunt . . . qui ab rege peterent ne inimicissimum suum secum haberet sibique dederet.

* "In Cicero *atqui* is never a mere particle of transition like *sed, at, ceterum,* but always introduces a distinct stage in the development of an argument"—Reid: see Sen. 2, 6.

N. Eu. 6 suasit, ne se moveret et (*but*) exspectaret.

Rosc. A. 4 animo non deficiam, et id, quod suscepi, perferam.

L. 26, 22, 8 cum centuria frequens succlamasset nihil se mutare sententiae eosdemque consules dicturos esse.

Caes. 7, 4 non destitit tamen atque habet dilectum (*he did not however desist, but holds a levy*).

Caes. 4, 35 impetum hostes ferre non potuerunt ac (*but*) terga verterunt.

Or. 2, 34 nihil te effugiet atque (*but*) omne, quod erit in re, occurret atque incidet.

Am. 9 ut nullo egeat suaque omnia in se ipso posita iudicet.

L. 21, 6 erant qui non temere movendam rem tantam exspectandosque ex Hispania legatos censerent (*but should await the return of their envoys from Spain*).

Sall. C. 3 studio ad rem publicam latus sum ibique mihi multa advorsa fuere (*I threw myself with passion into public life, but there many things were against me*).

Similarly **neque (nec)** = *but not*, when a negative statement follows a positive.

Off. 3, 2, 7 se scripsit dicturum nec exsolvit id, quod promiserat.

Caes. 1, 32, 3 cum ab his saepius quaereret neque ullam omnino vocem exprimere posset.

L. 4, 30, 1 agitatum in urbe ab tribunis plebis ut tribuni militum consulari potestate crearentur; nec obtineri potuit.

L. 1, 27, 1 nec diu pax Albana mansit.

Tac. A. 6, 37 Draeger-Becher initia conatus secunda neque diuturna.

Tac. A. 3, 24ex. fuit posthac in urbe neque honores adeptus est.

Fam. 9, 2 conscripsi epistulam noctu; nec ille ad me rediit; oblitum credidi (*but he did not call again; I imagined he forgot*).

Caes. 1, 47 velle se de his rebus, quae inter eos agi coeptae neque (*but not*) perfectae essent, agere cum eo.

N. Con. 3 defecerat a rege Tissaphernes, neque id tam Artaxerxi quam ceteris erat apertum.

L. 23, 15 deinde praemia atque honores, qui remanserint ac militare secum voluissent, proposuit: nec ea spe quemquam tenuit (*but yet with this prospect he could keep no one with him*).

In rapid narrative, particularly in Livy, que has sometimes the pregnant sense of *and—but*—(Nägelsbach, *Lat. Stil.*, § 193, 1, c).

L. 2, 39 acceperunt relationem patres; missique de pace ad Marcium oratores atrox responsum rettulerunt = missique sunt de pace oratores, *sed* atrox responsum rettulerunt.

BY.

A or **ab** before a principal agent, **per** before a secondary agent or instrument. *This was done by Bibulus*, hoc a Bibulo factum est; *I did this by Bibulus*, hoc ego per Bibulum feci (*passively*), hoc a me per Bibulum factum est. *He sent a letter by his slave*, litteras per servum misit; *the letter was brought by a slave*, litterae a servo allatae sunt (here "servus" is the agent, not the instrument).

L. 5, 8 vinci ab hoste quam vincere per civem maluit.

Ac. 1, 4, 15 Reid rebus occultis et ab ipsa natura involutis.

Rosc. A. 29, 79 aut ipsum sua manu fecisse . . . aut per aliquos liberos aut servos.

Fam. 13, 64 si ea feceris, quae ille per me tecum agi voluit, gratissimum mihi feceris.

Rosc. A. 28 reliquum est ut per servos id (facinus) admiserit.

Att. 1, 16, 5 per unum servum . . . confecit totum negotium.

Balb. 15, 35 sacrosanctum enim nihil potest esse, nisi quod per populum plebemve sanctum est.

L. 8, 18 matronis . . . per viatorem accitis.

Instead of the ablative with a or ab, the dative follows the gerund or gerundive. Opus Bibulo perficiendum est, *the work is to be done by Bibulus;* opus mihi relinquendum est, *the work is to be left by me* (or *to me*, if mihi is governed by the verb independently of the gerundive construction).

N. D. 3, 1 suo cuique iudicio utendum est (*each must use his own judgment*).

Senat. 12, 32 cum mihi privato confligendum viderem cum eodem exercitu, cet.

Or. 1, 23 gerendus est tibi mos adulescentibus.

Verr. 3, 43 sentio moderandum mihi esse iam orationi meae.

Exceptions are here and there met with, especially in Cicero. In some cases the ablative is used to avoid the ambiguity of two datives. *We must consult the interests of Bibulus*, Bibulo a nobis consulendum est.

Sull. 8 sed tamen te a me pro magnis causis nostrae necessitudinis monendum esse etiam atque etiam puto. Pomp. 12 atque haec qua celeritate gesta sint, quamquam videtis, tamen a me in dicendo praetereunda non sunt. Fin. 2, 10 quae iam oratio non a philosopho aliquo sed a censore opprimenda est. Sest. 18 Crassus a consulibus meam causam suscipiendam esse dicebat ("consulibus" might have seemed the dative to "dicebat"). Pomp. 2 aguntur bona multorum civium, quibus est a vobis consulendum. Cat. 4, 9 id ne umquam posthac non modo confici sed ne cogitari quidem possit a civibus hodierno die providendum est. Mur. 26, 54 locus . . . perpurgatus ab his . . . a me . . . retractandus. Balb. 3, 7 Reid esset omnis eius modi reprehensio a vobis, iudices, repudianda. L. 39, 28 inter cetera pax quoque praestanda a barbaris erat.

CANVASSING.

Ambitio,* *by lawful means;* **ambitus**, *by unlawful means, by bribery.* Lex de ambitu (*not* de ambitione), *the Corrupt Practices Act.*

Tus. 2, 26 quid de nostris ambitionibus loquar?

L. 5, 1 Veientes taedio annuae ambitionis regem creavere (*tired of the annual electioneering*).

Sull. 4 mea me ambitio ab omni illa cogitatione abstrahebat.

* "In Latin so early as Cicero *ambitio* is never the equivalent of *ambitus* in its sense of 'bribery,' 'corrupt practices' at elections; the only bad sense is that of 'political jobbery'."—*Reid.*

Or. 2, 25 raro illud datur, ut possis liberalitatem ab ambitu seiungere (*it is rarely possible to distinguish bribery from liberality*).

Cael. 31 nomen amici mei de ambitu detulit.

L. 3, 47 ius sibi per ambitionem (*political jobbery*) dictum non esse.

Ambire, *to canvass*, does not take the accusative of the office for which votes are solicited. We say "consulatum petere," not "ambire"; but "cives ambiuntur" (R. P. 1, 31). *Cf.* Planc. 4, 9 (populus) facit eos, a quibus est maxime ambitus (*the burgesses elect the man who has courted them most*).

CARRY.

Ferre, *to carry anything portable, e.g.*, librum, litteras; **portare**, *to carry or convey a load, transport, e.g.*, frumentum. In **ferre** and **portare** the relation of subject and object is simply that of a carrier to his burden, but **gerere**, *to carry*, implies a closer connexion, that of a possessor or wearer to his property, hence **gerere arma** implies that one has arms to carry. *All capable of carrying arms assemble at one place*, omnes, qui arma ferre (*not* gerere) possunt, in unum locum conveniunt; *he carried a helmet on his head and a club in his right hand*, gessit in capite galeam dextra manu clavam.

Caes. 4, 25 qui decimae legionis aquilam ferebat.

Caes. 7, 71 omnes, qui per aetatem arma ferre possunt, ad bellum cogunt.

Caes. C. 1, 78, 1 corpora insueta ad onera portanda.

Caes. 5, 23, 3 navis quae milites portaret.

L. 22, 11, 6 naves onerariae commeatum ab Ostia in Hispaniam ad exercitum portantes.

Div. 1, 26 servus per circum furcam ferens ductus est.

Phil. 2, 41 lectica latus per oppidum est ut mortuus.

Caes. 1, 5 frumentum omne, praeter quod secum portaturi erant, comburunt.

N. Dat. 3 Thuyn optima veste texit, quam satrapae regii gerere consuerant.

L. 45, 12 virga, quam in manu gerebat, circumscripsit regem.

L. 1, 26 princeps Horatius ibat trigemina spolia prae se gerens.

L. 4, 38 vadit alte cuspidem gerens.

L. 4, 19 caput abscisum victor spiculo gerens terrore caesi regis hostes fudit.

1.—**Ferre** and **gerere** can be used metaphorically, *e.g.*, ferre nomen alicuius, praemium, dolorem; gerere morem alicui, animum invictum, personam. Quanto superiores sumus, tanto nos geramus summissius (Off. 1, 26).

"**Portare** is properly used of carrying material objects only; but the vulgar used it also of carrying immaterial objects where they should have used **ferre**. This use of **portare** is to be found, as was to be expected, in Plautus and Terence. In process of time, the vulgar speech as usual got the better of the educated, and in the Romance languages **portare** has outlived **ferre**. In Italian it is **portare**, in Spanish and Portuguese **portar**, in French **porter**" (Long, Sall. C. 6).

2.—*To carry coals to Newcastle*—Latinè, *to carry owls to Athens*, or *sticks to the wood;* Graecè, *to carry corn to Egypt* (σῖτον εἰς Αἴγυπτον), or *fish to the Hellespont* (ἰχθῦς εἰς Ἑλλήσποντον). The owl was so common at Athens that its image was stamped on coins, and the patron goddess was γλαυκῶπις Ἀθήνη.

Q. F. 2, 15 (16) hoc est, "Athenis noctuam" mittam.

Hor. S. 1, 10, 34 in silvam non ligna feras.

CATTLE.

Pecus, pecoris, *cattle collectively, a herd;* **pecus**, pecudis, *a single head of cattle, one of a herd;* in a restricted sense, *sheep*, hence a nickname for *a blockhead.*

Tus. 1, 28, 69 multitudinem pecudum partim ad vescendum, partim ad cultus agrorum, partim ad vehendum, partim ad corpora vestienda.

Sall. I. 54, 3 exercitum numero hominum ampliorem, sed . . . agri ac pecoris magis quam belli cultorem.

Verr. 5, 7 nominat iste servum, quem magistrum pecoris esse diceret.

Phil. 8, 3 homines agrestes, si homines illi ac non pecudes potius.

Caes. 4, 1 lacte atque pecore vivunt.

Phil. 2, 12 stuporem hominis vel dicam (*or rather*) pecudis attendite.

Pis. 9 ego istius pecudis (= Pisonis) praesidio volebam niti.

Tac. A. 13, 1 Gaius Caesar pecudem auream eum appellare solitus est.

CAUSE.

Causa (from cavere) *the guarded or protected thing, in a juridical sense, the defence of an assailed right*, hence causam dicere, *to plead one's cause, to answer for one's self*, indicta causa, *without hearing one's defence.* **Res** is a general expression for *a case or cause in all its bearings, or in any of its phases.* **Lis**, *the process, an action or law-suit*, hence we say litem alicui intendere, *or* in aliquem inferre, amittere, perdere, but causam suscipere, defendere, dicere, not causam intendere, or litem dicere (See Tegge, Lat. Syms.).

Fam. 1, 5*a* de Alexandrina re causaque regia.

Caecin. 4 multa enim, quae sunt in re, quia remota sunt a causa, praetermittam.

Fam. 2, 6 nunc tibi omnem rem atque causam commendo (rem = *the whole case;* causam = *the cause of Milo*).

Mil. 6 de re et de causa iudicavit (*the question of fact and the question of justice*).

Or. 1, 36 neque intellegebat, si ita esset actum, litem adversarium perditurum.

CEASE.

Desino loqui, *I cease speaking = I have finished;* **desisto** loqui, *I cease speaking = I break off before I have finished*

(applicable only to persons). In the best Latin **cessare** is a verb of rest, not of motion; not *to come to a stand still*, but *to be at a stand still* (Reid, Ac. 1, 1).

Off. 1, 37 ut incipiendi ratio fuerit, ita sit desinendi modus.

Att. 7, 9 tum igitur cum venero, desinam.

Brut. 91 et amici et medici me hortabantur, ut causas agere desisterem.

Caes. 2, 11 sub occasum solis sequi destiterunt seque in castra receperunt.

Phil. 2, 35 simul ac timere desisses, similem te futurum tui.

Or. 2, 6 hoc ipsum nihil agere et plane cessare delectat.

Ac. 1, 1 nec tamen istum cessare, sed celare quae scribat existimo (*my impression is, not that your friend is idle, but that he is reticent about his literary work*).

Fam. 16, 22 ego hic cesso, quia ipse nihil scribo.

Q. F. 3, 5 quod quaeris quid de illis libris egerim, quos scribere institui, non cessavi neque cesso.

Phil. 2, 43 quid igitur cessas? (*why are you at a standstill?*).

Sen. 6 nisi forte ego vobis cessare nunc videor cum bella non gero (*unless perchance you think I am idle, now that I am not serving in the army*).

L. 28, 15, 13 metus et periculum cessandi non dabat tempus.

Desino, like coepi, when followed by a passive infinitive, is itself put in the passive (see Begin). *Censors ceased to be appointed*, censores creari desiti sunt. *People have ceased to argue*, desitum est disputari (Fin. 2, 13).

L. 5, 17, 5 numquam desitum (est) interim turbari.

Off. 2, 8, 27 desitum est enim videri quicquam in socios iniquum.

It is therefore only bodies that are self-moved that never cease to move, solum igitur, quod se ipsum movet, numquam ne moveri (= se movere) quidem desinit (Tus. 1, 23).

The year ends in December, annus in Decembri desinit; *the tail ends in a fish*, cauda in piscem desinit; *summer ends in September*, aestas in Septembri desinit; *summer ends in autumn*, aestas in autumnum desinit. The accusative is used "cum res exeunt in aliam formam aut transferuntur in aliam condicionem". Desinit in lacrimas, *she finished by bursting into tears* (Ov. F. 2, 753).

The pestilence ceased, pestilentia abiit (not cessavit). De loco, nunc quidem iam abiit pestilentia, *as to the state of this place, the epidemic, it is true, has now at last ceased* (Fam. 14, 1).

CERTAIN.

Certus, *certain, sure, well known*, [*fixed, reliable*]; **quidam**, *certain*, simply *known* or *knowable*. Certi homines, *sure or well-known men*; quidam homines, *certain men who could be named if need be*. Certo die, *on a certain day fixed beforehand*; quodam die, *on a certain day past*.

Caes. C. 1, 17 certas cuique partes ad custodiam urbis attribuit.

Att. 6, 2, 9 itaque statim dedi litteras, ut ex Cypro equites ante certam diem decederent.

Att. 8, 1, 2 hominem certum misi de comitibus meis.

Enn. ap. Am. 17, 64 amicus certus in re incerta cernitur (*a faithful, true friend . . .*).

Fam. 1, 7, 1 quotiens mihi certorum hominum potestas erit.

Verg. A. 1, 576 equidem per litora certos dimittam.

Cat. 1, 3 meministine me dicere in senatu fore in armis certo die Manlium?

Inv. 2, 45 quaerere ab iudicibus, cur in certa verba iurent, cur certo tempore conveniant, certo discedant.

Caes. 5, 57 his certam diem conveniendi dicit.

Verr. 8 unum illud ex hominibus certis (*trusty men*), ex quibus omnia comperi, reperiebam.

Balb. 27 certorum hominum mentes nulla ratione placare possumus.

Att. 5, 21 Volusium, certum hominem, misi in Cyprum, ut ibi pauculos dies esset (*I have sent Volusius, a safe man, to Cyprus just to stay for a day or two*).

Certo scio (certum or pro certo habeo), *I know for certain* = certum est quod scio = *sure knowledge;* certe scio, *I know that I know, I assure you I know* = certum est me scire = *sure conviction.* "Certo" is used only with "scire," "certe" with all kinds of verbs.

CHARACTER.

Persona was the mask used by actors on the ancient stage. For each typical character there was a distinctive mask, hence "persona" came to mean (1) *the character or rôle supported by any one*, and (2) *the person who acts the part.* It is never used in good Latin of an individual man, like "person" in English or in German. *Brutus assumed the character of a fool,* Brutus stulti personam sumpsit. *Brutus played the rôle* (*character*) *of a fool,* Brutus stulti partes (not partem) egit = *he not merely assumed but carried out the character* (stulti personam sustinuit).

Off. 3, 10 ponit enim personam amici cum induit iudicis.

Verr. 2, 17, 43 imponatur honestae civitati turpissima persona calumniae?

Serv. ap. Fam. 4, 5, 5 ea potius reminiscere, quae tua persona digna sunt.

L. 3, 36, 1 ille finis Appio alienae personae ferendae fuit (*Appius now threw off the mask*).

Mur. 3 illam vero gravitatis severitatisque personam non appetivi.

Rosc. C. 7 praeclare hunc imitari se in persona leonis animadvertit.

Off. 1, 28 nobis autem personam imposuit ipsa natura (*but nature herself has assigned us a part to play*).

N. Praef. non satis dignum summorum virorum personis (*not sufficiently worthy of the characters of men of the greatest eminence*).

Am. 1 Catonem induxi senem disputantem, quia nulla videbatur aptior persona.

Pis. 29 quam (disciplinam) qui profitetur, gravissimam mihi sustinere personam videtur.

Clu. 29 huius Staieni persona ab nulla turpi suspicione abhorrebat (Staieni persona, *the character of Staienus* = *the part he had played on the stage of life*).

Or. 2, 24 tres personas unus sustineo, meam, adversarii, iudicis.

N. Dion 8 tali consilio probato excepit has partes ipse Callicrates (*undertook* (= suscepit) *to play this part*).

Verr. 4, 36 cur ego tuas partes suscipio?

Sull. 3 istam ipsam personam vehementem et acrem quam mihi tum tempus et res publica imposuit, iam voluntas et natura ipsa detraxit.

Ramsay (Cluent. 29) quotes Milton's vehement castigation of Salmasius for having characterised the execution of Charles the First as "parricidium in persona regis admissum," an expression which he (Milton) denounces as a "multiplex barbarismus," and declares that Salmasius deserved to be hooted and flogged for his bad Latinity. "On the whole," Ramsay adds, "Milton seems to be right in so far as the purest writers of Latinity are concerned, but the rule does not apply to the period of the decline." But "persona regis" is good Latin for *the representative of kingly power* = *the person who on the stage of public life plays the rôle of king.* "In persona regis" = *in the case of a king as one of a class;* not *in the case of the king as an individual.*

Fam. 6, 6 numquam nisi honorificentissime Pompeium appellat; At in eius persona multa fecit asperius (*he never speaks of Pompey in other than most complimentary terms; true, but in his dealings with him as a public man he often acted somewhat roughly*).

Arch. 2 in eius modi persona uti novo genere dicendi (*in dealing with this type*, i.e., *the literary man*).

Or. 2, 75, 304 quom personarum quas defendunt rationem non habent.

1.—*Moral character* = mores. *A man of good moral character* = vir probis moribus. *Herodias was an odious character*, Herodias detestabilis fuit.

Sall. C. 51 eos mores eamque modestiam cognovi (*such I know to be the man's character and moderation*).

2.—*It was the character of the Romans to be just*, fuit Romanorum iustos esse. *Love of riches is characteristic of a small mind*, est parvi animi amare divitias.

Or. 2, 40 barbarorum est in diem vivere.

L. 2, 12 et facere et pati fortia Romanum est.

Phil. 12, 2 cuiusvis hominis est errare, nullius nisi insipientis in errore perseverare (*it is the character of any man to make a mistake, of none but a fool to persist in a mistake*).

3.—*Cicero's character of Caesar*, Ciceronis iudicium de Caesare. Habes meum de oratore, Brute, iudicium (Or. 71).

4.—*The Greek characters*, Graecae litterae. Litteris Latinis Graecisque utraque area inscripta est (L. 40, 29). In castris Helvetiorum tabulae repertae sunt litteris Graecis confectae (Caes. 1, 29, 1).

This procured him a high character, hoc magnam ei famam (or magnum ei nomen) peperit. *He had a high character for justice*, magnam opinionem iustitiae habuit.

CHILDREN.

Pueri, *children in years;* liberi, *children with reference to their parents, irrespective of age, a second generation.* Men cease to be "pueri," but continue "liberi" of parents. *Women and children*, pueri mulieresque; *wives and children*,

coniuges liberique; *neither women nor children were spared,* nec pueris nec mulieribus parcitum est; *look to your wives and children,* coniugibus liberisque vestris prospicite; *he wrote a book on the right method of educating children,* librum de pueris recte instituendis scripsit; *he wrote a book on the right method of educating his children,* librum de liberis recte instituendis scripsit. "Pueri" and "liberi" are used of children of either sex.

Caes. 1, 29 item separatim pueri, senes, mulieresque.

Caes. 2, 13 pueri mulieresque passis manibus pacem ab Romanis petierunt.

L. 6, 33 in arcem oppidani refugere cum coniugibus ac liberis.

Cat. 1, 2 occisus est cum liberis M. Fulvius consularis.

Caes. 2, 5 principum liberos obsides ad se adduci iussit.

Sall. I. 41 interea parentes aut parvi liberi militum sedibus pellebantur.

N. D. 2, 28, 72 totos dies precabantur ut sibi sui liberi superstites essent.

Caes. 6, 18 suos liberos nisi cum adoleverunt palam ad se adire non patiuntur.

L. 5, 27 mos erat Faliscis eodem magistro liberorum et comite uti.

Liberi is sometimes used of one child in the indefinite sense of *family.* The plural generalises.

Rosc. 34, 96 cum Ameriae Sex. Rosci domus, uxor liberique essent.

L. 45, 41, 7 rex ipse, tradentibus prope ipsis diis, in templo Samothracum cum liberis est captus.

Phil. 1, 1 pax denique per eum et per liberos eius confirmata est (*here* liberos = filium, *Antony's hostage being one of his sons by Fulvia*).

Verr. 1, 30 grandis natu parens adductus ad supplicium, ex altera parte filius; ille quod pudicitiam liberorum (= filiae), hic quod vitam patris famamque sororis defenderat.

Fam. 4, 5 licitum est tibi, credo, pro tua dignitate ex hac iuventute generum deligere cuius fidei liberos tuos (*your daughter*) te tuto committere putares.

Tac. A. 1, 42 coniugem et liberos meos (= Caligulam) nunc procul a furentibus summoveo.

Or. 2, 49 pro meo sodali, qui mihi in liberum loco esse deberet.

So (Tus. 1, 21) in qua (oratione) obiecit ut probrum M. Nobiliori, quod is in provinciam poetas duxisset; duxerat autem consul ille in Aetoliam, ut scimus, Ennium.

COLD.

Frigus, *cold;* **frigora,** *cold climate,* or *cold seasons. Capable of enduring cold,* patiens frigoris (*not* frigorum).

Caes. C. 3, 18 graviore morbo ex frigore ac labore implicitus.

Caes. 7, 24 cum toto tempore frigore et assiduis imbribus tardarentur.

Caes. 1, 16 propter frigora, quod Gallia sub septentrionibus posita est, frumenta in agris matura non erant.

Caes. 5, 12 loca sunt temperatiora quam in Gallia remissioribus frigoribus.

COMMAND.

Imperare, *to command*, by virtue of higher authority and rank; **iubere**, *to bid*, simply expresses one's wish or will, whether as superior or equal. Iubeo te salvum esse = salvus esto *or* sis.

Ter. Eu. 389 iubesne? iubeam? cogo, atque impero.

Verr. 4, 12, 28 hic tibi in mentem non venit iubere ut haec quoque referret. . . .

L. 1, 27 idem imperat, ut hastas equites erigerent.

Verr. 2, 17 his, ut absentem Heraclium condemnent, imperat.

Cat. 1, 5 exire ex urbe iubet consul hostem: Interrogas me, num in exsilium; non iubeo, sed, si me consulis, suadeo.

1.—**Imperare** means *to command, rule*, as well as *to give a command* or *order*. Impero militibus = *I command soldiers*, or *I give a command to soldiers*.

Phil. 6, 7 quem (populum) di immortales omnibus gentibus imperare voluerunt.

Caes. 1, 36 ius esse belli, ut, qui vicissent, iis, quos vicissent, quem ad modum vellent, imperarent.

2.—**Imperare (alicui) aliquid** = *to demand, make requisition for*. Impero milites civitati = *I command the state to furnish soldiers*.

Caes. 7, 64 ille imperat reliquis civitatibus obsides.

Verr. 2, 55 denarii treceni ad statuam praetoris imperati sunt.

3.—**Imperare** in construction with a passive verb is regularly followed by the acc. and infin., never in good prose by **ut** and subj. *He ordered a bridge to be made*, pontem imperavit fieri; *he ordered the soldiers to make a bridge*, militibus imperavit, ut pontem facerent (*not* pontem facere).

Caes. 5, 1 has omnes actuarias imperat fieri (*he orders that all these be made swift sailers*).

Verr. 5, 34 praecidi ancoras imperavit.

Verr. 1, 25 Rubrium deduci imperavit.

4.—**Iubere** in the active is ordinarily followed by the acc. and infin., but the subject of the infin. is omitted, where the order is general, or where no doubt exists as to the person or persons for whom it is intended, *e.g.*, imperator pronuntiare (*or* pronuntiari) iubet = Fr., le général fait proclamer; iubet castra munire (*more commonly* muniri). **Vetare**, *to forbid*, is similarly constructed. **Iubere non** is a barbarism.

Brut. 4 Hesiodus eadem mensura reddere iubet qua acceperis.

Att. 16, 15 desperatis etiam Hippocrates vetat adhibere medicinam.

Caes. C. 3, 65 iuxta Pompeium muniri iussit.

5.—**Iubere** used of the sovereign will of the people is regularly followed by **ut**, *e.g.*, Dom. 18 VELITIS IVBEATIS VT M. TVLLIO AQVA ET IGNI INTERDICATVR? but L. 22, 10, 2 rogatus (est) in haec verba populus: "Velitis iubeatisne haec sic fieri?"

COMMIT.

Committere, *used of an offence*, is distinguished from **admittere** in that the former expresses rather *the overt act*, the latter *the moral liability*, hence we say **admittere** (*not* **committere**) **in se**, *to sin against oneself.*

Fam. 3, 10 si quid a me praetermissum erit, commissum facinus et admissum dedecus confitebor.

1.—**Committere**, *to commit to one's care*, is distinguished from such general expressions as **mandare**, **(negotium) dare**, in that it implies the idea of confidence in the person to whom the commission is given.—Krebs. Schmalz, *Anti barbarus*, s. v.

Verr. 5, 14 ita quaestor sum factus, ut mihi illum honorem tum non solum datum, sed etiam creditum et commissum putarem.

Fam. 1, 9, 23 quos tamen ipsos libros, si quem, cui recte committam, invenero, curabo ad te perferendos.

Verr. 4, 45 dat hospiti suo cuidam negotium, ut aliquem reperiret.

Caes. 1, 47 his mandavit, ut, quae diceret Ariovistus, cognoscerent.

Att. 11, 25 scribas ad me, cum habebis, cui des, et dum erit, ad quem des.

Cat. 3, 9 ignotis et barbaris commissae litterae numquam essent profecto (*the letters would certainly never have been put into the hands of strangers and barbarians*).

Sest. 28 nec illi committendum illud negotium, sed imponendum putaverunt.

2.—**Se in aliquid** (sometimes **alicui rei**) **committere** = *to let oneself in for something, risk, venture, appear before.* Similarly **committere ut**, *to act so that, bring it to pass that.*

L. 23, 11 dictatorem, quia se in aciem numquam commiserit, unicum haberi imperatorem.

Verr. 4, 11 in populi Romani quidem conspectum quo ore vos commisistis?

Q. F. 3, 2, 2 in senatum se non committebat.

Sest. 54 ecquis se theatro populoque Romano commiserit.

Att. 1, 6, 1 non committam posthac, ut me accusare de epistularum neglegentia possis.

Caes. C. 3, 64 nolite committere, ut dedecus admittatur (*do not so act that disgrace may be incurred*).

COMMON.

Communis, *that in which several or all participate alike*, opposed to **proprius**, *belonging to one.* **Salus communis**, *the common weal.* **Volgaris**, *commonplace, vulgar;* **proverbium volgare**, *a common* or *vulgar saying.* **Communis** is constructed with the genitive as well as the dative, but the dative is always employed, (1) when the second of two things is put in the ablative with **cum**, (2) when the complement of **communis** is a personal pronoun. *This fault is common to you and me*, **hoc vitium mihi tecum commune est.**

Brut. 13 hoc autem studium non erat commune Graeciae, sed proprium Athenarum.

Fam. 14, 3 ipsa calamitas communis est utriusque nostrum, sed culpa mea propria est.

Ac. 1, 7 id quidem commune omnium fere est artium.

Sall. C. 1 alterum nobis cum dis, alterum cum beluis commune est.

Sen. 19 mors omni aetati est communis.

Att. 7, 1 hoc malum mihi commune est cum omnibus.

Rosc. A. 26 nihil tam vile neque tam volgare est cuius partem ullam reliquerint.

Rosc. A. 46 mitto hasce artes volgares.

Brut. 11 illa mors volgaris nullam praebebat materiém ad ornatum.

Fam. 5, 2 misi ad Metellum communes amicos qui agerent cum eo (*mutual friends; "common"* is more correct, but "Our Mutual Friend" has stamped the expression).

CONCEAL.

Celare, *to conceal purposely, not to disclose, to keep a person in ignorance;* **occultare**, *to conceal studiously, to take pains to prevent something being seen;* **abdere** and **condere**, *to conceal something by putting it away*, **abdere**, *in any place*, **condere**, and the stronger **recondere** (seldomer **abscondere**), *in a place of safe keeping.*

Off. 3, 13 neque enim id est celare, quicquid reticeas, sed cum, quod tu scias, id ignorare emolumenti tui causa velis eos, quorum intersit id scire.

Off. 3, 12 aliud est celare, aliud tacere; neque te celo, si tibi non dico, quae natura deorum sit.

L. 9, 23, 8 de magistro equitum novoque exercitu militem celavit.

Verr. 8, 21 cupiebam animi dolorem vultu tegere et taciturnitate celare.

Sall. I. 12 Hiempsal reperitur occultans se tugurio.

Ac. 1, 1 intemperantis enim arbitror esse scribere, quod occultari velit.

Verr. 4, 10 quod celari opus erat, habebant sepositum et reconditum.

Fam. 7, 28 abdo me in bibliothecam.

Pis. 38 domum se abdidit.

L. 2, 12 abdito intra vestem ferro proficiscitur.

Tus. 1, 45 condiunt Aegyptii mortuos et eos servant domi.

Verr. 4, 63 primum mihi litteras publicas, quas in aerario sanctiore conditas habebant, proferunt.

Verr. 2, 75 his inventis libellis ceteri remoti et diligentius sunt reconditi.

1.—*They concealed themselves in the woods*, se in silvas abdiderunt = *they went into the woods and concealed themselves;* se in silvis abdiderunt = *they were in the woods and concealed themselves there.* The ablative, however, is rarely found except in connexion with the participle **abditus**.

Fam. 13, 29 abdidit se in intimam Macedoniam.

Caes. C. 2, 19 in silvis abditi latebant.

L. 9, 7 ingressi sero in urbem, ita se in suis quisque tectis abdiderunt, ut nemo eorum forum aut publicum aspicere vellet.

L. 31, 36 nocte caetratos loco opportuno inter bina castra in insidiis abdiderat.

2.—We say celare aliquem aliquid or aliquem de aliqua re, but in the passive the double accusative is only used with neuter pronouns.

Fam. 2, 16, 3 non enim te celavi sermonem T. Ampi.

Pl. Bacch. 375-6 (egone) ut celem patrem, Pistoclere, tua flagitia aut damna aut desidiabula.

Fam. 7, 20 Bassus noster me de hoc libro celavit.

Clu. 66 non est profecto de illo veneno celata mater.

Sull. 13 credo celatum esse Cassium de Sulla uno.

N. Alc. 5 id Alcibiades diutius celari non potuit.

Q. F. 3, 5 sed tamen indicabo tibi, quod mehercule in primis te celatum volebam.

To conceal in the sense of *dissemble* = dissimulare. *He concealed that he was poor*, dissimulavit se esse pauperem.

CONFESS.

Fateri, *to confess*, is a colourless word, simply = *to admit or acknowledge;* **confiteri** is stronger, usually implying *a sacrifice of will;* **profiteri**, *to confess voluntarily, to court an avowal.*

Arch. 6 ego fateor me his studiis esse deditum.

Att. 2, 8 perterriti voce et vultu confessi sunt se (litteras) accepisse, sed excidisse in via.

Tus. 1, 8 haec enim spinosiora, prius (= potius) ut confitear, me cogunt, quam ut adsentiar (confitear = *I consent against my will, I admit what I can't parry;* adsentiar = *with free consent and conviction*).

Caecin. 9 confitetur, atque ita libenter confitetur, ut non solum fateri, sed etiam profiteri videatur.

CONSCIENCE.

Conscientia = *knowledge on the part of two or more persons of something in which they are concerned*, hence by a common assumption of two personalities (*e.g.*, I talked to myself) *knowledge one has with one's self, especially as having acted well or ill*, never = *conscience in an absolute sense.* **Religio** = *conscience as a restraining force. I make it a matter of conscience,* est mihi religio, habeo rem religioni, in religionem traho (verto). **Conscientia** is retrospective; it reviews rather than dictates. Sometimes **fides** and **officium** are applicable. *He did this with a safe conscience*, hoc salva fide (salvo officio) fecit.

Clu. 13 recentis maleficii conscientia perterritus omnia exponit.

Par. 5, 3 alius est dominus exortus ex conscientia peccatorum, timor.

Mil. 23 magna vis est conscientiae, et magna in utramque partem (*great is the power of conscience on both sides*, i.e., *alike in the case of the innocent and the guilty*).

Att. 13, 20 a recta conscientia traversum unguem non oportet discedere (*one should not swerve a nail's breadth from the course which preserves a good conscience*).

Att. 12, 28 mea mihi conscientia pluris est quam omnium sermo (*the approval of my own conscience is more than all the chatter of men*)

Verr. 2, 16 tibi nulla lex fuit ? nulla religio ?

Div. 1, 35 nec eam rem habuit religioni.

Fam. 13, 17 faciam id, quod debent facere ii, qui religiose (*conscientiously*) et sine ambitione commendant.

L. 9, 9 dedite profanos nos, quos salva religione potestis.

Rosc. A. 34 cupio tibi aliqua ex parte, quod salva fide (*with a clear conscience*) possim, parcere.

Clu. 46, 129 fidem suam et religionem pecunia commutare.

Phil. 2, 44, 114 satis in ipsa conscientia pulcherrimi facti fructus erat.

I swear on soul and conscience, ex animi mei sententia iuro.

CONSCIOUS.

Conscius, *knowing something with another, privy to, either as witness* or *accomplice* ; conscius sibi, *knowing something in oneself* = *self-knowledge*. Mens conscia sibi recti, *a mind conscious of rectitude*. The thing of which one is conscious is put in gen. or dat. (gen. usually), or in a dependent clause. *He was privy to the conspiracy*, coniurationis *or* coniurationi conscius fuit ; *I am conscious of no fault*, conscius mihi sum nullius culpae ; *I am conscious of having done my duty*, conscius mihi sum me officium praestitisse ; *I am conscious of my great indebtedness to you in this matter*, mihi conscius sum quantum hac in re tibi debeam.

Sall. C. 37 qui conscii coniurationis fuerant.

Caes. 1, 14, 2 si alicuius iniuriae sibi conscius fuisset.

Clu. 22 Fabricium conscium malefici condemnarant.

Cael. 22 nemo testis, nemo conscius nominatur.

Cael. 21 huic facinori tanto tua mens liberalis conscia esse non debuit.

Clu. 20 Fabricium quem conscium illi facinori fuisse arbitrabatur reum statim fecit.

Fam. 11, 28 conscius mihi eram nihil a me commissum esse quod boni cuiusquam offenderet animum (*which could offend the susceptibilities of a loyal citizen*).

L. 42, 42 conscius mihi sum nihil me scientem deliquisse.

CONSUL.

Consul, *a consul* ; vir **consularis**, *a man of consular rank* (i.e., *one who has been consul*) ; **consul designatus**, *a consul designate*, *i.e.*, a consul during the interval between his election and his entering on office.

Sall. C. 18 Tullo et Lepido consulibus, Autronius et Sulla designati consules legibus ambitus interrogati poenas dederunt (*in the consulship of Tullus and Lepidus, Autronius and Sulla, the consuls-elect, were tried and punished under the bribery laws*).

L. 22, 53, 4 P. Furius Philus, consularis viri filius.

L. 5, 39 senes triumphales consularesque (*old men who had been honoured with triumphs, and consulares*).

CONSULT.

Consulo te, *I consult you*; **consulo tibi**, *I consult* (*safeguard*) your interests (not *I give advice to you*); **consulo de aliquo** or **in aliquem**, *I take measures in behalf of*, or *against one*. *He consulted the senate*, senatum consuluit; *he provided for the safety of the senate*, senatui consuluit; *the king was consulted*, rex consultus est; *the king's wishes were consulted*, regis voluntati consultum est; *I was never consulted*, numquam consultus sum; *my interests were never consulted*, numquam mihi consultum est.

L. 8, 13, 18 nostrum fuit efficere, ut omnium rerum vobis ad consulendum potestas esset.

Fam. 9, 26 te consulo qui philosophum audis (*I ask advice of you who are attending a philosopher's lectures*).

Fam. 7, 13 puto te malle a Caesare consuli quam inaurari (*I think you would rather be consulted by Caesar than gilded with gold*).

Caes. 7, 50 vos, data facultate, vobis consulite.

Att. 7, 13 aliter mihi de illis ac de me ipso consulendum est.

Consult (intransitive) = **consultare** or **deliberare**, rarely consulere.

L. 3, 38 decemviri consultant quid opus facto sit.

Caes. 5, 53 omnes fere Galliae civitates de bello consultabant.

Fin. 2, 34 cum cupiditate, id est, cum animi levissima parte deliberat (*he takes counsel with his passions, that is, with the most irrational part of his soul*).

To consult the Sibylline books, libros Sibyllinos adire or inspicere.

L. 5, 13 libri Sibyllini ex senatus consulto aditi sunt.

L. 7, 27 pestilentia coegit senatum imperare decemviris ut libros Sibyllinos inspicerent.

CONTENT.

Satis habere is constructed with an infinitive, **contentum esse** with an ablative. *He was content with saying*, satis habuit dicere; *he was content with the book*, libro contentus fuit.

Caes. 1, 15 Caesar satis habebat hostem rapinis prohibere.

Rosc. A. 52 si non satis habet avaritiam suam pecunia explere.

Att. 12, 19 parvo contentus esse possum.

N. Ag. 7 domo eadem fuit contentus, qua Eurysthenes fuerat usus (fuerat usus = antecedent state in past time).

CONTINUE.

Continuare implies *unbroken* continuity = *not to interrupt*. *Continue* in the sense of *pursue* or *persevere in* = **persequi, pergere, perseverare**. *He continued his journey*, iter continuavit, *i.e.*, *without halting*; *he continued the war*, bellum continuavit, *i.e.*, *without cessation*; *he continued the* (*interrupted*) *war*, bellum persecutus est; *continue to act as you have begun*, perge facere, ut coepisti.

Caes. C. 3, 36 Cassius diem ac noctem continuato itinere ad eum pervenit.

Sall. I. 37, 2 P. Lucullus et L. Annius tribuni plebis resistentibus conlegis continuare magistratum nitebantur.

Fin. 1, 21 eas ergo artes persequeretur? (*was he, then, to continue those studies?*).

Caes. C. 3, 37 ille a vallo non discedere perseveravit.

Similarly **continens, continenter, continuatio**, but **continuo** = *forthwith, immediately*, i.e., *one does a thing without letting any time intervene*, and **continuus** = **continens**, except that it does not necessarily imply coherence.

L. 4, 22 continenti die ac nocte proelio ab sensu operis hostes avertebat.

Caes. 1, 26 ea tota nocte continenter ierunt (*continuously all that night*).

Caes. 3, 29 continuatione imbrium (*by reason of the unbroken succession of showers*).

Caes. 1, 48 dies continuos (*not* continentes) quinque suas copias traduxit (*for five days running*).

Rosc. A. 37, 105 soletis, cum aliquid huiusce modi audistis, continuo dicere (*you are wont, when you hear anything of this sort, to say at once*).

Att. 7, 15, 3 Formias me continuo recipere cogitabam.

Catull. 14, 14 libellum . . . misti, continuo ut die periret Saturnalibus optimo dierum.

Fin. 2, 8, 24 ex quo illud efficitur, qui bene cenent, omnis libenter cenare, qui libenter, non continuo bene.

Or. 1, 26 continuo consilium dimisit (*at once dismissed the jury*), simul ac me fractum ac debilitatum metu vidit.

CONTRACT.

Locare, *to give a contract for, to hire or farm out*; **conducere** or **redimere**, *to take a contract for, to hire or farm*. *He gave a contract for a bridge over the Clyde*, pontem in Clutha faciendum locavit; *he undertook a contract for a bridge over the Clyde*, pontem in Clutha faciendum conduxit.

L. 10, 46 reliquo aere aedem Fortis Fortunae faciendam locavit.

Att. 4, 2, 5 consules porticum Catuli restituendam locarunt.

Rosc. A. 20 anseribus cibaria publice locantur (*the feeding of the* (*sacred*) *geese is farmed out at the public expense*).

Inv. 1, 30 si Rhodiis turpe non est portorium locare, ne Hermocreonti quidem turpe est conducere (*if it is not unbecoming in the Rhodians to let the port dues, neither is it unbecoming in Hermocreon to farm them*).

L. 27, 10 cetero auro usi sunt ad vestimenta praesenti pecunia locanda exercitui (*they employed the balance towards providing ready money for clothing the army*).

Div. 2, 21 columnam conduxerat faciendam (*he had taken a contract for the erection of a pillar*).

Cael. 7 conduxit in Palatio non magno domum (*he rented a cheap house on the Palatine*).

Verr. 3, 40 arabat is agrum conductum in Segestano.

Hor. Ep. 1, 1, 77 pars hominum gestit conducere publica.

L. 23, 48, 11 cohortandosque, qui redempturis auxissent patrimonia, ut . . . conducerent . . . praebenda, quae ad exercitum Hispaniensem opus essent.

CONTROL.

Temperare and **moderari** signify with the dative *to control, check, e.g.*, irae, linguae, animo; with the accusative *to regulate, govern.*

L. 5, 45 vix temperavere animis quin extemplo impetum facerent.

L. 30, 20 vix lacrimis temperans dicitur legatorum verba audisse.

Q. F. 1, 1, 13 moderari vero et animo et orationi, cum sis iratus, aut etiam tacere, est non mediocris ingeni.

Part. Or. 5, 15 auditoris aures moderantur oratori prudenti et provido.

Tus. 1, 1 rem publicam melioribus temperaverunt et institutis et legibus.

Or. 2, 60 tempus dicendi prudentia et gravitate moderabimur.

1.—**Moderari** is sometimes found with the dative in the sense of "dominate," "sway".

Or. 16 quid tandem in causis existimandum est, quibus totis moderatur oratio? (*which are wholly swayed by oratorical effect*).

Sall. C. 51 tempus dies fortuna, cuius lubido gentibus moderatur (*whose caprice rules the world*).

2.—**Temperare** is construed with the dative in the sense of "to spare or deal gently with". The ablative with "a" occurs in Caesar and Livy (not in Cicero).

Verr. 1, 59 te putet quisquam, cum ab Italia freto disiunctus esses, sociis temperasse?

Verr. 2, 6 si cuiquam ulla in re temperavit, ut vos quoque ei temperetis.

L. 6, 17 in quo ab sociis tamen temperaverant (*and yet it was a point they had waived in the case of allies*).

CORN.

Frumentum, *corn in grain, harvested corn;* **frumenta** (pl.), *corn in stalk, growing corn.* **Annona** (from **annus**) denotes both the annual supply of corn (or other produce) and its regulated price.

Att. 5, 18 frumentum ex agris in loca tuta comportatur.

Caes. 1, 16 frumenta in agris matura non erant.

Caes. 1, 40 frumentum Sequanos subministrare, iamque esse in agris frumenta matura.

Caes. C. 3, 49 commeatus omni genere praeter frumentum abundabat: . . . cottidie maiorem spem maturitate frumentorum proponi videbant.

L. 25, 15 ad frumenta, quae iam in herbis erant, corrumpenda.

Div. 2, 27 annona cara est (*the price of corn is high*).

L. 2, 9 annonae in primis habita cura, et ad frumentum conparandum missi alii in Volscos alii Cumas.

Verr. 3, 92 sacerdos frumentum in cellam imperavit . . . Remissior aliquanto eius fuit aestimatio quam annona.

COUNTRY.

Patria, *one's native country* [or *town*]; **regio**, *a district or tract of country*, including *fields and cities*; **rus**, *the country, opposed to the town, used especially of the amenities of country life*; cum homines rus eunt, *when men retire to their country seats*; **agri**, *the country*, like rus, in opposition to *the town* or (*sometimes*) *village, the open country, the fields*; rure meo, *at my country house* (Hor. ep. 1, 15, 17).

Tus. 5, 37 abesse patria miserum est.

Att. 3, 26 potius vita quam patria carebo.

Cat. 1, 7 patria, quae communis est omnium nostrum parens.

Caes. C. 3, 44 relinquebatur, ut quam latissimas regiones praesidiis teneret (*his only alternative was to hold by garrisons as large an extent of country as he could*).

L. 27, 42 Fulvium in Lucanos, ne regio ea sine praesidio esset, arcessierat.

Caes. C. 1, 17 Domitius ad Pompeium peritos regionum cum litteris mittit.

Or. 2, 6 Laelius et Scipio saepe rus ex urbe tamquam e vinculis evolaverunt.

Rosc. A. 46 habet animi relaxandi causa rus amoenum et suburbanum.

Q. F. 2, 3 homines ex agris arcessit.

L. 30, 7 inde delectus in urbe agrisque haberi coeptus.

Nostras, *belonging to our country*; **vestras**, *belonging to your* (*or thy*) *country*; **cuias**, *belonging to what country*.

Tus. 5, 32 an Scythes Anacharsis potuit pro nihilo pecuniam ducere; nostrates philosophi facere non potuerunt?

Tus. 5, 37 Socrates quidem cum rogaretur, cuiatem se esse diceret, *mundanum*, inquit (mundanum = acc. before infin.).

FELLOW-COUNTRYMAN.

Popularis, but, in speaking of Romans, **civis** is generally used, **popularis** being applied to *the popular* or *democratic party*, opposed to the **optimates**, *the aristocratic* or *conser-*

rative party; **municeps**, of the same **municipium** or *free town.*

Am. 5 cives potiores quam peregrini, propinqui quam alieni (*fellow-countrymen are preferable to foreigners, relatives to strangers*).

Sen. 7 Themistocles omnium civium perceperat nomina.

Cat. 1, 7 te metuunt omnes cives tui.

Att. 10, 1 ego vero Solonis, popularis tui, ut puto etiam mei, legem neglegam (Cicero had also lived at Athens).

L. 28, 15, 14 is cum magna popularium manu transfugit.

L. 2, 43 Fabio aliquanto plus negotii cum civibus quam cum hostibus fuit (*Fabius had much more trouble with his countrymen than with the enemy*).

Ac. 2, 37 at hoc Anaximandro, populari et sodali suo, non persuasit.

L. 27, 19 Numidam esse ait, Massivam populares vocare.

Brut. 70 Pontidius municeps noster multas privatas causas actitavit.

COUSIN.

Consobrini (ae) – consororini (ae), strictly refers to *children of two sisters,* but is often used like our word "cousin"; patrueles, *children of two brothers;* amitini (ae), *children of a brother and a sister;* **sobrini**, *children of* **consobrini**, *second cousins.*

Clu. 5 post patris mortem nupsit A. Aurio Melino, consobrino suo (*her mother's sister's son*).

Or. 2, 1 cumque nos cum consobrinis nostris (*mother's sister's sons*), Aculeonis filiis, ea disceremus, quae Crasso placerent.

Off. 1, 17 sequuntur fratrum coniunctiones, post consobrinorum sobrinorumque (*first and second cousins*).

N. Att. 2, 1 Anicia, Pomponi consobrina, nupserat Servio.

CRIME.

Scelus, *against law, a punishable offence;* **flagitium**, *against society, scandalous behaviour;* **facinus**, *a daring deed,* if without an epithet, always used in a bad sense. *Cf.*, Pl. Am. 161 Palmer. **Crimen** in classical Latin is not *a crime*, but *a charge*, or *a foundation for a charge.* Falsum crimen, *a false charge;* ubi est crimen? *where is the foundation for a charge?*

Verr. 5, 66 facinus est vincire civem Romanum, scelus verberare, prope parricidium necare (*it is a daring act to bind a Roman citizen, a crime to beat him, almost a parricide to kill him*).

Verr. 5, 44 id agit, ut semper superius suum facinus novo scelere vincat.

Cat. 1, 7 nullum aliquot iam annis facinus exstitit nisi per te, nullum flagitium sine te.

Cat. 1, 6 quod facinus a manibus umquam tuis, quod flagitium a toto corpore abfuit?

Fin. 2, 29, 95 vide, ne facinus facias, cum mori suadeas.

Sall. C. 2 praeclari facinoris famam quaerit (*seeks the fame of some heroic deed*).

Sall. C. 23 flagitiis atque facinoribus coopertus (*covered with infamy and crime*).

L. 40, 15 ea quae gloriae esse debent, in crimen vertis (*a foundation for a charge*).

L. 1, 51, 2 Tarquinius Turnum oblato falso crimine insontem oppressit (*Tarquinius crushed Turnus, innocent as he was, by imputing a false charge*).

Sest. 38 ubi est crimen? quid reprehenditis?

Verr. 5, 9 crimen sine accusatore, sententia sine consilio, damnatio sine defensione.

Peccatum is a general expression for any kind of wrongdoing; **delictum** is used of lighter offences, strictly a falling short of the standard of the law.

Mur. 30 at leve delictum est; omnia peccata sunt paria (*but is only a light offence; all offences are equally heinous*).

Mur. 30 fatetur aliquis se peccasse et eius delicti veniam petit?

CROWN.

The crown, literally – **diadema** or **insigne regium**; *the crown, figuratively, sovereign power* – **regnum**. *He aspired to the crown*, regnum appetebat.

Phil. 2, 34 tu diadema imponebas cum plangore populi (*you attempted to place the crown on him amid the expressed indignation of the people*).

Sest. 27 hunc Pompeius erexit atque insigne regium, quod ille de suo capite abiecerat, reposuit.

Am. 12 Gracchus regnum occupare conatus est, vel regnavit is quidem paucos menses.

Corona is seldom used in this sense. Ipse oratores ad me regnique coronam cum sceptro misit, *he himself has sent me ambassadors with the royal crown and sceptre* (Verg. A. 8, 505).

CUI BONO?

"Cui bono?" is the well-known test of Cassius Longinus (Consul, B.C. 127) for discovering the author of a secret crime, = *to whom is it for a benefit? who is the gainer by it?* cui being the person, and bono the thing. The phrase is often misquoted, as if cui agreed with bono – *to what good end? what purpose does it serve?*

Rosc. A. 30 L. Cassius ille identidem in causis quaerere solebat, cui bono fuisset.

Rosc. A. 5 accusant ii quibus occidi patrem Sex. Rosci bono fuit.

CUSTOM.

Consuetudo, *custom, habit*; **mos**, *custom, regulation*. **Consuetudo** has its foundation in unconscious inclination, **mos** in the conscious will. *Custom is second nature*, con-

suetudo (*not* mos) est altera natura; *it was the custom (regulation) of this nation to burn the dead*, huic genti mos erat mortuos cremare.

Tus. 2, 17 consuetudinis (*not* moris) magna vis est.

Fin. 5, 25 deinde consuetudine quasi alteram quandam naturam effici (*that afterwards habit becomes a sort of second nature*).

Brut. 60 ut est consuetudo dialogorum (*as is natural in dialogues*).

Rosc. A. 15 quod consuetudine patres faciunt, id quasi novum reprehendis (*what fathers do from habit, you stigmatise as if it were a novelty*).

Caes. 5, 41 non esse consuetudinem populi Romani ullam accipere ab hoste armato condicionem.

L. 5, 27 mos erat Faliscis eodem magistro liberorum et comite uti.

L. 26, 26, 5 M. Marcellus, cum Idibus Martiis consulatum iniisset, senatum eo die moris modo causa habuit.

Tus. 1, 45 magorum mos est non humare corpora suorum, nisi a feris sint ante laniata.

L. 5, 28 mos erat civitatis partam praedam dividere.

Consuetudo and mos or moris est are sometimes constructed with ut instead of the infinitive.

Caes. C. 1, 48 consuetudo eorum omnium est, ut sine utribus ad exercitum non eant.

Verr. 1, 26 negavit moris esse Graecorum, ut in convivio virorum accumberent mulieres (*he said it was not the custom of the Greeks for women to be present as guests at a dinner-party of men*).

Brut. 21 mos est hominum, ut nolint eundem pluribus rebus excellere.

Gerere morem alicui, *to humour* or *oblige another*, opposed to imponere (ponere) morem alicui, *to lay down the law to another.*

DAILY (adjective).

Diurnus, *belonging to the day time*, opposed to nocturnus, *belonging to the night;* **cottidianus**, *repeated day by day.* Diurnus metus, *fear by day;* cottidianus victus, *daily bread.*

Caes. 1, 38 huc Caesar magnis nocturnis diurnisque itineribus contendit.

Caes. 3, 17 quos spes praedandi ab agri cultura et cottidiano labore revocabat.

Att. 8, 14 non dubito quin tibi odiosae sint epistulae cottidianae.

Pl. Capt. 4, 2, 75 (855) proin tu tui cottidiani victi ventrem ad me adferas.

DAILY (adverb).

Cottidie, *daily, in reference to the daily occurrence of the same thing. The sun rises daily*, sol cottidie oritur. **In dies**, or in singulos dies, *daily, when the thing referred to undergoes increase* or *diminution. He becomes stronger daily*, validior in dies fit.

Att. 5, 7 cottidie vel potius in dies singulos breviores litteras ad te mitto.

Or. 3, 23 Valerius cottidie cantabat.

Sen. 13 omnia fiunt in dies mitiora.

Cat. 1, 2 crescit in dies singulos hostium numerus.

Top. 16, 62 vitium in dies crescit (*vice increases every day*).

L. 21, 11 interiora tuendo minorem in dies urbem Saguntini faciunt.

DAY.

Dies is masculine when it is used of *an actual day of twelve* or *of twenty-four hours*, masculine or feminine (oftener feminine) in the sense of *date* or *limit* or *point of time.*

Caes. 1. 6 diem dicunt qua die (*by which time*) ad ripam Rhodani omnes conveniant; is dies erat a.d. v. Kal. Apr. [here "is" is attracted into the masculine from the later "diem" to avoid the absurdity of two genders in one sentence].

Fam. 13, 57, 1 ego in Ciliciam proficisci cogito circiter K. Mai. Ante eam diem M. Anneius ad me redeat oportet.

Att. 2, 11, 2 nos in Formiano esse volumus usque ad prid. Nonas Maias. Eo si ante eam diem non veneris, Romae te fortasse videbo.

L. 8, 7, 7 "visne igitur, dum dies ista venit, qua magno conatu exercitus moveatis, interea tu ipse congredi mecum?"

Verr. 4, 58, 130 id usque ad hanc diem integrum inviolatumque servatum est.

Att. 9, 6 ex ea die septentriones venti fuere (*from that day the wind was from the north*).

Caes. 7, 3 ubi ea dies venit (*when the time came*).

Att. 5, 5 ibi enim Pomptinum ad eam diem, quam tu scripsisti, exspectare consilium est.

1.—Days = *time* is **tempus**, not **dies**. *In days of yore*, antiquis temporibus. *In our days*, his temporibus, nostra memoria. *Since the days of Augustus no emperor had been so good*, post Augusti tempora nemo princeps tam bonus fuerat.

Brut. 7 Clisthenes multum ut temporibus illis valuit dicendo (*Clisthenes had great powers of speaking for those days*).

2.—*Day after day*, or *from day to day*, diem ex or de die, not ex or de die diem.

Caes. 1, 16 diem ex die ducere Aedui (diem = *an adverbial accusative of time*).

Att. 7, 26 diem ex die exspectabam, ut statuerem quid esset faciendum.

L. 25, 25 cum is diem de die differret.

Prima luce, *at daybreak;* ante lucem, *before day* or *daybreak;* lucet, *it is day* or *daylight;* lucebat, *it was day.* Si lucet, lucet; lucet autem; lucem igitur (*if it is daylight, it is daylight; it is daylight, however; therefore it is daylight*)—(Ac. 2, 30).

TWO DAYS.

Biduum, not duo dies. *A journey of two days*, bidui iter. But alter follows unus in an enumeration. *One day, two days, still more days,* dies unus, alter, plures.

Quinct. 25 nemo est qui possit biduo aut summum triduo septingenta milia passuum ambulare.

Fam. 15, 4, 2 biduum Laodiciae fui.

Clu. 26 unus et alter dies intercesserat, cum res parum certa videbatur.

Verr. 2, 52 nonnumquam uno die longiorem mensem faciunt aut biduo (*not* altero).

THE DEAD.

Mortui, *the dead*, opposed to *the living*; **inferi**, *the inhabitants of the under world, the shades below*. *In Hades*, apud inferos (*not* in inferis); *to descend into Hades*, ad inferos descendere (*not* in inferos); *to raise from the dead*, ab inferis excitare (*not* ex inferis).

Tus. 1, 36 de mortuis loquor, qui nulli sunt.

Ac. 2, 2 qui mihi videntur non solum vivis, sed etiam mortuis invidere.

Phil. 9, 5 vita enim mortuorum in memoria est posita vivorum.

Fam. 4, 5 si qui etiam inferis sensus est (*if the shades below have even consciousness*).

Verr. 5, 49 mihi ad pedes misera iacuit, quasi ego eius excitare ab inferis filium possem.

Or. 1, 57, 245 patrem eius, ut soles, dicendo a mortuis excitasses.

Top. 10, 45 ut mortui ab inferis excitentur.

Tus. 1, 5 triceps apud inferos Cerberus.

Tus. 1, 42 hodie apud inferos fortasse cenabimus.

N. D. 3, 15 quem Homerus apud inferos conveniri facit ab Ulixe sicut ceteros qui excesserant vita.

DEAL WITH.

Cum aliquo agere, *to deal or negotiate with one*; **de aliquo agere**, *to deal with one's case, to deliberate concerning one*. The impersonal "cum aliquo actum est" implies *the dealing of destiny with one*; de aliquo actum est, *it is all over with one, his fate is sealed*.

Fam. 4, 5 cogita quem ad modum adhuc fortuna nobiscum egerit.

Am. 1, 4 cum enim saepe mecum ageres, ut de amicitia scriberem aliquid.

Am. 3 cum illo vero quis neget actum esse praeclare? (*who would say that he has not had a splendid destiny?*).

Verr. 3, 50 secum male actum putat.

Att. 15, 2, 4 quoniam inciderat in tam gravem morbum, bene actum cum illo arbitror.

N. Cim. 1 egit cum Cimone ut Elpinicen sibi uxorem daret.

Phil. 2, 21 neque tu tecum de senatus auctoritate agi passus es (*nor would you enter upon any negotiations* (*concessions*) *concerning the resolution of the Senate*).

L. 1, 47 iam de Servio actum rati (*under the impression that by this time it was all over with Servius*).

L. 4, 38 nisi haec parmata cohors sistit impetum hostium, actum de imperio est.

L. 2, 48 actum de exercitu foret, ni Fabius in tempore subsidio venisset.

Fam. 9, 18 actum igitur de te est, nisi provides.

Fam. 14, 3 si inveterarit, actum est.

Actum est de also = *a discussion was raised about*, hence "de exercitu actum est" may mean *it is all over with the army*, or *the army was the subject of discussion.*

L. 40, 36 de Semproni deinde exercitu actum est (*the matter of Sempronius' army was then discussed*).

L. 27, 21 actum de imperio Marcelli in circo Flaminio est.

L. 2, 18 actum tamen est de pace (*the question of peace was nevertheless discussed*).

Res (rarely de re) agitur = *the matter is at stake.* Fr. *il s'agit de.*

Hor. Ep. 1, 18, 84 nam tua res agitur paries cum proximus ardet (*surely your interest is at stake when the next house is on fire*).

Phil. 7, 9, 27 libertas agitur populi Romani.

Pomp. 6 praesertim cum de maximis vestris vectigalibus agatur (*especially when your chief revenues are at stake*).

"Agere cum populo" is the technical expression for *to lay a matter before the people* in their assemblies (used of the presiding magistrate).

DEATH.

Mors, *death in any form, natural* or *violent. Death is common to every age*, mors omni aetati est communis; *he made away with himself*, mortem sibi conscivit. **Nex**, *violent death only.* Hence potestas (dominus, arbiter) vitae necisque, *belongs to man;* vitae mortisque, *to God.* Mors (*not* nex) is correctly used in the Vulgate (Sap. 16, 13)—Tu es enim, domine, qui vitae et mortis habes potestatem, *for Thou art, O Lord, Who hast the power of life and death.*

Caes. 7, 77 qui se ultro morti offerant, facilius reperiuntur, quam qui dolorem patienter ferant.

L. 39, 17 quidam ex eis viri feminaeque mortem sibi consciverunt.

R. P. 3, 13 sunt enim omnes, qui in populum vitae necisque potestatem habent, tyranni.

Caes. 6, 19 viri in uxores sicut in liberos vitae necisque habent potestatem (*the husband has power of life and death over the wife as over the children*).

L. 2, 35 se iudicem quisque, se dominum vitae necisque inimici factum videbat.

This cost him his life, hoc ei morte stetit.

DEBT.

Aes alienum, opposed to aes suum = *the money of another*, hence, in reference to him who has it, *money owed, a debt;*

"aes alienum est quod nos aliis debemus; aes suum, quod alii nobis debent".

Verr. 4, 6 hominem video non modo in aere alieno nullo, sed in suis nummis multis esse et semper fuisse.

Off. 2, 16 aes alienum suscipiunt amicorum (*take upon themselves the debts of their friends*).

Hor. Ep. 2, 2, 12 res urguet me nulla; meo sum pauper in aere (*no difficulties harass me; though I have but slender means I have no debt*).

Fam. 15, 14 multi anni sunt cum ille in aere meo est (*since he has been among my effects*, i.e., *my friend*).

DEFEND.

Tueri supposes only possible danger, *to protect*, opposed to neglegere; **defendere**, *an actual attack*, opposed to deserere. Tueri implies *care*, defendere *courage*.

Caes. C. 3, 94 tuemini castra ac defendite.

Caes. 7, 65 Allobroges magna cum cura et diligentia suos fines tuentur.

Verr. 1, 58 quis est qui tueri possit liberum nostrorum pueritiam contra improbitatem magistratuum?

Caes. 5, 7 ille resistere ac se manu defendere coepit.

L. 1, 5, 3 cum Romulus vi se defendisset.

Defendere bellum, *to keep or fend off war, to act on the defensive*; inferre bellum, *to act on the offensive.*

Caes. 1, 44 quod bellum non intulerit, sed defenderit.

DENY.

Negare = *to say that something is not*; **non dicere** = *not to say that something is. Who says that a dog is not like a wolf?* quis negat canem similem esse lupo? *who does not say that a dog is like a wolf?* quis non dicit canem similem esse lupo?

Flacc. 37 mulieres negant se scire.

Verr. 4, 1 nego ullum argenteum vas fuisse quin (= quod non) conquisierit.

Verr. 4, 21, 52 dices frumentum Mamertinos non debere.

Att. 6, 1 quis Zaleucum leges Locris scripsisse non dixit?

1.—Negare is sometimes followed by a second clause where the affirmative idea involved in **dicere** is to be supplied, in which case the copulatives et, que, ac take the place of adversatives = sed. *He said that he did not blame the slave, but approved of his conduct*, negavit se servum reprehendere et factum eius probare.

Similarly **iubere** is left to be supplied from **vetare**, **scire** from **nescire**, **velle** from **nolle**.

Fin. 4, 9, 22 patronusne causae in epilogo pro reo dicens negaret esse malum exsilium, publicationem bonorum? haec reicienda esse, non fugienda? nec misericordem iudicem esse oportere?

N. D. 1, 25, 71 negat esse corpus deorum, sed tamquam corpus, nec sanguinem, sed tamquam sanguinem.

Off. 3, 27, 100 atque illud etiam . . . reddi captivos negavit esse utile; illos enim adulescentes esse et bonos duces, se iam confectum senectute.

Sall. I. 106 ille negat se Numidam pertimescere; virtuti suorum credere.

N. Ag. 5 negavit id suae virtuti convenire; se enim eum esse, qui ad officium peccantes redire cogeret.

N. Cim. 1 Elpinice negavit se passuram Miltiadis progeniem in vinclis publicis interire, seque Calliae nupturam.

Att. 7, 15 plerique negant Caesarem in condicione mansurum, postulataque haec ab eo interposita esse, quo minus, quod opus esset, a nobis pararetur.

N. D. 1, 7, 17 tu autem nolo existimes me adiutorem huic venisse, sed auditorem, et quidem aequum cet.

Tus. 5, 40, 116 nostri Graece fere nesciunt, nec Graeci Latine.

2.—**Dicere** may be followed by a negative which belongs to a special word or phrase.

Verr. 5, 50, 133 non poenam flagitii tolli dico oportere.

Or. 2, 68, 276 qui quom . . . ei ab ostio quaerenti Ennium ancilla dixisset domi non esse.

Verr. 3, 22, 55 dicebat ille non modo se non arasse, id quod sat erat, sed nec dominum esse eius fundi nec locatorem, uxoris esse.

Fin. 2, 23, 75 hoc enim identidem dicitis, non intellegere nos, quam dicatis voluptatem.

Att. 15, 29, 2 dixi nihil sane me audisse (nesciebam enim, cur quaereret) nisi de ore et patre.

Vat. 3 dixisti non mea, sed rei publicae causa homines de meo reditu laborasse.

Caes. 4, 9 ne id quidem Caesar ab se impetrari posse dixit.

3.—**Negare** in the passive ordinarily takes the personal construction. but such locutions as "negari non potest," "num negari potest?" are followed by the accusative and infinitive. *It is denied that Quinctius was defended*, Quinctius negatur esse defensus; *it cannot be denied that Quinctius was defended*, negari non potest Quinctium esse defensum.

Caecin. 15 ibi vis facta negabitur?

Flacc. 14 num id negari potest, bipertito classem distributam fuisse?

4.—**Non negare quin** belongs to poetry and later Latin (once in Liv. 40, 36). *You cannot deny that a dog is like a wolf*, negare non potes canem similem esse lupo (*not* quin canis similis sit lupo).

DESERVE.

Dignum esse, *to deserve, be worthy of*, implies the possession of some quality; **mereri**, *to deserve, to earn*, implies the performance of some particular service. Laude dignus est, *he is worthy of praise* - *he is a praiseworthy man;* laudem meruit (better than meritus est), *he performed a meritorious act.*

Pis. 33 cum me omni laude dignum putet.

Caecil. 18 tamen eas iniurias ferendo maiorem laudem quam ulciscendo mererere (*still you would deserve greater credit by bearing such iniuries than by revenging them*).

Mereri is used either in a good or bad sense, hence mereri de aliquo, *to deserve of one*, is always accompanied by an adverb of quality, as, bene, melius, optime, mirifice, or male, peius, pessime, never by an adverb of mere degree, as, valde, magno opere, *e.g.*, Phil. 2, 14, 36 non est tuum de re publica bene mereri.

DESPISE.

Contemnere, *to hold in low esteem, make light of, undervalue,* opposed to magni facere, or metuere; **spernere** is stronger than contemnere – *to hold in contempt, despise;* **despicere,** *to look down upon, disdain.*

Or. 13 orationis genus, quod diximus proprium sophistarum, spretum et pulsum foro.

Off. 1, 9 ea quae plerique vehementer expetunt, contemnunt et pro nihilo putant.

Mur. 7 contempsisti Murenae genus; extulisti tuum.

Off. 1, 1 quorum uterque, suo studio delectatus, contempsit alterum.

L. 6, 6 se tamen ut nihil timendi sic nihil contemnendi auctorem esse.

L. 22, 39, 20 omnia audentem contemnet Hannibal, nihil temere agentem metuet.

Fin. 2, 9 contemnit disserendi elegantiam, confuse loquitur.

Tus. 5, 1 virtus haec omnia subter se habet, eaque despiciens casus contemnit humanos.

Rosc. A. 46 videtis, ut omnes despiciat, ut hominem prae se neminem putet.

Mur. 37 Catilina rem publicam despexit atque contempsit.

DESPOIL.

Diripere takes only an accusative. *He despoiled the temple,* templum diripuit (spoliavit); *he despoiled the temple of its image,* templum imagine **spoliavit.**

Pis. 35 a te Iovis fanum antiquissimum direptum est.

Verr. 1, 58 hic bonis patriis fortunisque omnibus spoliatus venit in iudicium.

Planc. 9, 22 est gravius spoliari fortunis quam non augeri dignitate.

N. Thras. 2, 6 neminem iacentem veste spoliavit.

DIE.

Mori, *to die,* in opposition to **vivere,** *to live;* **emori,** *to pass from the scene of life = to cut connexion with life;* **demori** (only in form **demortuus**), *to die off and cause a vacancy, as one belonging to a circle of associates,* or *filling an official* or *other post.*

Tus. 2, 1 necesse est mori.

Tus. 1, 31, 75 secernere autem a corpore animum ecquidnam aliud est nisi mori discere? Quare hoc commentemur, mihi crede, disiungamusque nos a corporibus, id est consuescamus mori.

Sall. I. 14, 24 nunc neque vivere lubet neque mori licet sine dedecore.

ap. Tus. 1, 8 emori nolo, sed me esse mortuum nihili aestimo.

Fam. 14, 4 cupio in tuo conplexu emori, quoniam neque di neque homines nobis gratiam rettulerunt.

Cat. 1, 8 dubitas, si emori aequo animo non potes, abire in aliquas terras?

L. 5, 31 nec deinde umquam in demortui locum censor sufficitur.

Att. 16, 11 alii enim sunt alias, nostrique familiares fere demortui.

According to the father's dying wish, ex morientis patris voluntate.

DIFFERENT.

Contrarius, *different, opposite;* **diversus**, *different, having nothing in common.* **Varius** denotes *the varieties of kindred things*, or *the different phases of the same thing.* **Alius** can be used to translate "different" sometimes. It expresses *complete difference.*

Div. 2, 26 iam vero coniectura omnis ingeniis hominum in multas aut diversas aut etiam contrarias partis saepe diducitur.

L. 2, 6 contrario ictu uterque transfixus (*by a blow from the opposite direction*).

Fam. 1, 9, 25 varias esse opiniones intellego.

Or. 1, 61 quae collegisti ex variis et diversis studiis et artibus.

L. 1, 33 Marte incerto varia victoria pugnatum est.

N. D. 2, 5 quales sint, varium est: esse nemo negat (*their nature is a matter as to which people differ: their existence no one denies*).

Caes. C. 3, 51, 4 aliae enim sunt legati partes atque imperatoris.

L. 1, 12, 9 iam sciunt longe aliud esse virgines rapere, aliud pugnare cum viris.

DILIGENCE.

Diligentia, *painstaking effort which allows nothing to be overlooked*, opposed to neglegentia. It does not correspond to our word "diligence," which is **industria**. **Studium**, *zeal as an inspiring sentiment, enthusiasm;* **labor**, *the actual exertion* or *toil.*

Fam. 13, 68 ego quae ad tuam dignitatem pertinere arbitrabor, summo studio diligentiaque curabo.

Sull. 15 ne denique aut neglegentia turpis aut diligentia crudelis putaretur.

Phil. 4, 6 Catilinam diligentia mea, senatus auctoritate, vestro studio et virtute fregistis.

Off. 2, 24 res familiaris conservatur diligentia.

Or. 2, 35 reliqua sunt in cura, attentione animi, cogitatione, vigilantia, adsiduitate, labore; complectar uno verbo, quo saepe iam usi sumus, diligentia.

Pomp. 1 nihil huc nisi perfectum ingenio, elaboratum industria, afferri oportere putavi.

Or. 1, 33 est enim magni laboris.

Rosc. C. 8 laborem quaestus recepit; quaestum laboris reiecit.

Inv. 1, 25 studium est animi adsidua et vehemens ad aliquam rem applicata magna cum voluntate occupatio.

On purpose, de industria.

DISLODGE.

Repellere of what seeks admission; **depellere** of what has found admission. "Pellitur hostis in acie stans, repellitur irruens, depellitur praesidium colle" (Madvig, Fin. 1, 10).

Caes. 1, 8 telis repulsi conatu destiterunt.

Caes. 7, 67 summum iugum nacti hostes loco depellunt.

Fin. 1, 11 cum cibo et potione fames sitisque depulsa est (*whenever hunger and thirst are banished by food and drink*).

DIVIDE.

Dividere, distribuere, and the like verbs, take **in** and the accusative in the sense of *to divide into parts;* the dative in the sense of *to divide among*. *He divided the booty into three parts*, praedam in tres partes divisit; *he divided the booty among the soldiers*, praedam militibus divisit.

Fin. 4, 2 totam philosophiam tris in partes diviserunt.

Caes. C. 1, 39 has (pecunias) exercitui distribuit.

Att. 1, 18 pater eius nummos vobis dividere solebat.

Inter se takes the place of the dative, where the idea of reciprocity is involved. *They divided the booty among themselves*, praedam inter se (*not* sibi) diviserunt. In Livy and post-classical writers the acc. with **inter** is sometimes irregularly used instead of the dat., *e.g.*, L. 21, 27 inter consules (= consulibus) copiae divisae.

L. 22, 27 obtinuit, ut legiones inter se dividerent.

L. 26, 5 ita inter sese copias partiti sunt.

L. 23, 26, 2 P. et Cn. Scipionibus inter se partitis copiis, ut cet.

Caes. C. 1, 73, 4 id opus inter se Petreius atque Afranius partiuntur.

DOUBT.

In a negative sentence, or an interrogative sentence implying a negative answer, **dubitare** is followed by quin with subjunctive, in the sense of *to doubt whether so and so is the case*, and by the infinitive, when it means *to hesitate, have scruples about*. *Nobody doubts his coming*, nemo dubitat, quin venturus sit; *he never scrupled to tell him his mind freely*, quid sentiret ei libere dicere numquam dubitavit.

Tus. 1, 38 dubitas, quin sensus in morte nullus sit?

L. 22, 39 dubitas ergo quin sedendo superaturi simus eum qui senescat in dies?

Mil. 4 non enim dubito quin probaturus sim vobis defensionem meam.

Brut. 18 nec dubitari debet quin fuerint ante Homerum poetae.

Caes. C. 2, 33 ne Varus quidem dubitat copias producere.

The infinitive is rare in affirmative sentences, only one or two instances being found in Cicero.

Sall. C. 15 quod ea nubere illi dubitabat.

N. D. 1, 40 accusat fratrem suum, quod dubitet omnia, quae ad vitam beatam pertineant, ventre metiri.

Att. 10, 3 homines ridiculos! qui cum filios misissent ad Pompeium circumsidendum, ipsi in senatum venire dubitarent.

"Quin" instead of infinitive, otherwise rare, is the regular construction, if "dubitare" stands in the gerund.

Caes. C. 3, 37 Domitius sibi dubitandum non putavit, quin proelio decertaret.

Caes. 2, 2 dubitandum non existimavit, quin ad eos proficisceretur.

Pomp. 23 nolite dubitare, quin huic uni credatis omnia.

The infinitive instead of "quin" is found in Nepos, Livy, and later writers. "Non dubito fore plerosque" would have been in Cicero or Caesar "Non dubito quin plerique futuri sint".

We say "dubitare hoc, hoc unum, multa," but "de aliqua re, de fide, de legione". "Dubitare num" is un-Ciceronian.

DREAM.

Somnium – *the substance of the dream. In a dream* – **in somnis** (somno), in quiete, or secundum quietem, *not* in somnio. *Interpreters of dreams,* **interpretes somniorum.**

Div. 1, 25 in somnis (*in a dream*) vidit ipsum deum dicentem, qui id fecisset.

Att. 7, 23, 1 haec metuo equidem ne sint somnia.

DRESS.

Vestis is always singular in classical prose – *dress* or *dresses, apparel;* **vestimentum** – *an article of dress, a garment.*

(*a*) **Vestis**, like **vestitus**, is used only in a collective sense: the different parts of a dress, *i.e.*, the different garments = **vestimenta.**

"**Vestis** generaliter dicitur, **vestimentum** pars aliqua" (Festus).

(*b*) **Vestitus** differs from **vestis** in that it cannot be used absolutely, *i.e.*, it always associates the dress with its wearer.

(*c*) **Vestis** is applied to any kind of clothing material, whether as a dress for the body, or as upholstering of furniture – *coverings of couches, carpets, hangings.*

N. Dat. 3 Datames Thuyn optima veste texit.

Tus. 1, 47 iuvenes veste posita corpora oleo perunxerunt.

Caes. 7, 47 de muro vestem argentumque iactabant (*vestments and plate*).

Am. 15 parant equos, famulos, vestem egregiam (*superb dresses*).

Phil. 2, 27 maximus vini numerus fuit, pretiosa vestis, multa et lauta supellex (*there was a very large stock of wine, costly tapestry, and a quantity of handsome furniture*).

Rosc. A. 49 vestitum, quo ipse tectus erat, tibi tradidit.

Caes. 7, 88, 1 eius adventu ex colore vestitus cognito.

R..P. 1, 12, 18 tum Scipio calceis et vestimentis sumptis e cubiculo est egressus.

Flacc. 29, 70 tibi invideo, quod unis vestimentis tam diu lautus es.

Mil. 10 calceos et vestimenta mutavit.

Pl. As. 1, 1, 79 nudo detrahere vestimenta me iubes (*you bid me strip the naked — do what is impossible*).

Mutare vestem or **vestitum** = *to put on mourning*)(**ad vestitum suum redire**, *to put off mourning*. But **mutare vestem** is also a general expression for *to change one's dress* = **vestimenta mutare**.

Sest. 11 senatus frequens vestem pro mea salute mutandam censuit.

Q. F. 2, 3 vestitum filius mutavit.

Sest. 14 edicunt duo consules, ut ad suum vestitum senatores redirent.

L. 22, 1 mutando nunc vestem nunc tegumenta capitis sese ab insidiis munierat (*by changing now his dress, now his wig, he had protected himself from conspiracies*).

Ter. Eu. 609 AN. muta vestem: CH. ubi mutem?

DRINK.

Bibere, *to drink, generally*, whether *to quench one's thirst*, or *in reference to customary moderate convivial drinking*; **potare**, *to drink to excess, to tipple*.

Tus. 5, 34 Darius in fuga, cum aquam turbidam bibisset, negavit umquam se bibisse iucundius.

Fin. 2, 3 estne, inquam, sitienti in bibendo voluptas?

Verr. 1, 26 fit sermo inter eos et invitatio, ut Graeco more biberetur.

Pl. Rud. 361 periit potando (*he has drunk himself to death*).

Phil. 2, 27 totos dies potabatur.

Sall. C. 11 ibi primum insuevit exercitus populi Romani potare.

Potum, or potatum, is used instead of bibitum. *He is going to drink*, poturus *or* potaturus est.

DRUNK.

Ebrius, *drunk, intoxicated*. **Ebriosus**, *addicted to drinking, drunken*. A person may be "ebrius," drunk, on a particular occasion, without incurring the imputation of being "ebriosus," a drunkard.

Sen. Ep. 83 plurimum interesse concedes inter ebrium et ebriosum.

Mil. 24 servos Milonis apud se ebrios factos (*had got drunk in his house*.)

Fam. 9, 17, 1 ex quo vel ex sobrio vel certe ex ebrio scire posses.

Deiot. 9 Deiotarum saltantem quisquam aut ebrium vidit umquam?

Fat. 5 hunc scribunt ipsius familiares ebriosum fuisse.

DRUNKENNESS.

Ebrietas, *drunkenness as an act, intoxication*; **ebriositas**, *drunkenness as a habit, sottishness.*

Tus. 4, 12 inter ebrietatem et ebriositatem interest.

EACH.

Quisque is used in a *differentiated*, never in a purely *collective* sense — *each in each several case.* "**Quisque** semper cum aliqua distributione singulos separatim significat" (Madvig, Fin. 1, 4). **Unus quisque**, *every single one, no one excepted*, without implying distinction between one and another; **singuli**, *each* or *any taken singly, one by one*, opposed to **universi**; also *one each* or *one apiece*, opposed to **bini**, *two each*, **terni**, *three each*, **deni**, *ten each*, etc. *I will summon every single senator*, unum quemque senatorem citabo; *I will summon every senator singly*, singulos senatores citabo; *what you decide in the case of each shall be carried out*, quod de quoque censueritis, fiet.

Off. 3, 17 magni est iudicis statuere, quid quemque cuique praestare oporteat (*it needs great judgment to decide what each should make good to each*).

L. 38, 23 laudati quoque omnes sunt, donatique pro merito quisque.

L. 1, 44 edixit, ut omnes cives in suis quisque centuriis (*in their respective centuries*) adessent.

L. 21, 48 in civitates quemque suas dimisit ("suas quemque civitates" would have been more correct).

L. 23, 3 de singulorum capite vobis ius sententiae dicendae faciam, ut quas quisque meritus est poenas pendat (*I will give you the right of passing sentence on them one by one, so that each may pay the penalty he has deserved*).

Fam. 1, 7, 2 quod scire vis, qua quisque in te fide sit, difficile dictu est de singulis (*as to your wish to know how far every one is loyal to you, it is difficult to speak of each singly*).

Caes. C. 2, 29 unus quisque enim opiniones fingebat.

Verr. 2, 39 unum quemque senatorem rogabat, ut filio suo parceret.

Or. 3, 21 in qua (exercitatione) Velleius est rudis, unus quisque nostrum versatus.

Cat. 1, 1, 2 notat et designat oculis ad caedem unum quemque nostrum.

Q. F. 1, 1, 16, 45 uti uni cuique sua domus nota esse debeat.

Fin. 3, 19, 64 philosophi censent unum quemque nostrum mundi esse partem (*philosophers hold that every one of us is a member of the universe*).

L. 21, 41, 16 unus quisque se non corpus suum sed coniugem ac liberos parvos armis protegere putet.

Off. 3, 15, 63 singulorum facultates divitiae sunt civitatis (*the means of individuals are the state's riches*).

N. D. 3, 39 non curat singulos homines (*he does not concern himself about individuals*).

L. 1, 25 ut universis solus nequaquam par, sic adversus singulos ferox.

L. 30, 30 Scipio et Hannibal cum singulis interpretibus congressi sunt.

Caes. 1, 52 Caesar singulis legionibus singulos legatos praefecit.

L. 35, 34 singuli in singulas (civitates) principes missi sunt.

L. 3, 69 bini senatores singulis cohortibus praepositi.

1.—Quisque is especially used with the reflexive pronouns suus and se, which, as a general rule, are placed before, *e.g.*, non omnia omnibus tribuenda sunt, sed suum cuique.

Ter. Ad. 399 ut quisque suom volt esse, itast.

L. 22, 22, 14 volt sibi quisque credi.

L. 22, 59, 19 suum quisque animum habet.

Flacc. 28, 69 sua cuique civitati religio, Laeli, est, nostra nobis.

Caes. 7, 81, 4 suus cuique erat locus attributus.

Fam. 9, 22, 1 placet Stoicis suo quamque rem nomine appellare.

L. 6, 8, 2 procurrunt . . . "sequere imperatorem" pro se quisque clamantes.

Fin. 5, 9, 25 sua cuique propria.

Fin. 5, 12, 36 in sensibus est sua cuiusque virtus.

Off. 3, 10, 42 suae cuique utilitati . . . serviendum est.

N. D. 3, 1 suo cuique iudicio est utendum (*each must use his own judgment*).

Rosc. A. 24 sua quemque fraus et suus terror maxime vexat (*a man's worst tormentor is his own crime and remorse*).

Att. 6, 1, 16 sunt omnes ita mihi familiares, ut se quisque maxime putet.

Verr. 1, 27 pro se quisque, ut in quoque erat auctoritatis plurimum, ad populum loquebatur (*each one for himself, according to the amount of influence he possessed, began to address the people*).

2.—Quisque gives a peculiar signification to a superlative, which is always placed before = *all* or *always*. *All the best people*, optimus quisque; *all the scarcest things*, rarissima quaeque. The rule is for the superlative to be singular in the masculine or feminine, and singular or plural (oftener plural) in the neuter. When a second superlative follows in the predicate, quisque implies proportion. *The most learned men are always the most modest*, doctissimus quisque est modestissimus = ut quisque est doctissimus, ita est modestissimus, *or* quo quisque est doctior, eo est modestior. The last rendering is the only form in which quisque is used with the comparative. We cannot say bonus quisque or melior quisque.

Sall. I. 22, 2 ab adulescentia ita se enisum, ut ab optumo quoque probaretur.

Verr. 4, 64, 142 ut quisque aetate et honore antecedit, ita primus solet sua sponte dicere.

Or. 2, 66, 265 ut quisque optime Graece sciret, ita esse nequissimum.

Tus. 1, 31 disseruit doctissimus quisque.

L. 3, 69 cohortes sibi quaeque centuriones legerunt (quaeque is singular; *Cf.* 2, 7 ut ambo exercitus suas quisque abirent domos).

L. 7, 19 trecenti delecti, nobilissimus quisque, qui Romam mitterentur.

Sen. 23 sapientissimus quisque aequissimo animo moritur (*all the wisest men die with the greatest equanimity*).

Phil. 5, 18 senatui atque optimo cuique carissimus.

L. 30, 30 maximae cuique fortunae minime credendum est (*the highest fortune is always least to be trusted*).

Off. 2, 21 leges et proxuma quaeque duriores (**proxuma** instead of the usual **proxumae** is Reid's emendation = "*laws, and harsher each than its predecessor*").

Am. 19 veterrima quaeque (amicitia) esse debet suavissima.

Inv. 2, 2 excellentissima quaeque libavimus.

L. 25, 38 fortissima quaeque consilia tutissima sunt (*the boldest policy is always the safest*).

Fin 2, 25 optimum quidque rarissimum est.

Q. F. 1, 1, 4 ut quisque est vir optimus, ita difficillime esse alios improbos suspicatur (*the better a man is, the more difficult it is for him to suspect that others are bad*).

Or. 1, 26 ut quisque optime dicit, ita maxime dicendi difficultatem pertimescit.

Rosc. C. 11 quo quisque est sollertior et ingeniosior, hoc docet iracundius et laboriosius.

The plural is necessarily used when **quisque** refers to a noun of plural form, or to a group or set of cases, *e.g.*, Fam. 7, 33 velim sic statuas, tuas mihi litteras longissimas quasque gratissimas fore; L. 1, 9 multi mortales convenere, maxime proximi quique, Caeninenses, Crustumini, Antemnates.

3.—The use of **quisque** after an ordinal corresponds to its use after a superlative. *Not all, but all the best*, non omnes, sed optimus quisque; *not every year, but every three years*, non singulis annis (quotannis), sed tertio quoque anno, *not* singulis tribus annis. *One out of each hundred*, centesimus quisque, *not* e centenis singuli; *scarce one in ten*, vix decimus quisque. **Primus quisque**, *each first in sequence, each as it comes to the front, each successively, one after the other*. Similarly **proximus quisque**, *each nearest in turn*. *Cf.* **postremus quisque**.

Verr. 2, 56 quinto quoque anno Sicilia tota censetur (*a census of all Sicily is taken every five years*).

Fam. 5, 2, 8 Metellus tertio quoque verbo orationis suae me appellabat.

N. D. 3, 3 primum quidque videamus (*let us consider each successive point*).

L. 2, 59, 11 cetera multitudo sorte decumus quisque ad supplicium lecti.

Verr. 5, 34, 90 ut quisque in fuga postremus, ita in periculo princeps erat.

Inv, 1, 23 ad primam quamque partem primum accessit.

In such expressions as **primo quoque tempore**, *as soon as possible*; **primo quoque die**, *on the very earliest day*, the idea of succession is effaced.

L. 42, 48 ut exercitui diem primam quamque diceret ad conveniendum.

Verr. 4, 26, 58 misit, ut is anulus ad se primo quoque tempore adferretur.

4.—In a complex sentence consisting of a demonstrative and a relative clause, **quisque**, contrary to English idiom, is almost always thrown into the dependent clause, in which case it appropriately follows the relative, not **suus** or **se**, *e.g.*, ap. Tus. 1, 18 quam quisque norit artem, in hac se exerceat, *let every one practise the art which he knows*. There are certain other words to which the enclitic **quisque** similarly attaches itself, such as **ut, quo, ubi**, or an interrogative, *e.g.*, Am. 9 ut quisque sibi plurimum confidit, ita maxime excellit, *the more a man trusts in himself, the more he excels*.

Am. 16 quanti quisque se ipse facit, tanti fiat ab amicis.

Caes. 1, 19, 4 ostendit quae separatim quisque de eo apud se dixerit.

Sall. I. 60, 1 ubi quisque legatus aut tribunus curabat, eo acerrume niti.

Brut. 73, 257 quare non quantum quisque prosit, sed quanti quisque sit ponderandum est.

L. 3, 27 (vallum) sumpsere, unde cuique proximum fuit.

Fin. 3, 20 theatrum cum commune sit, recte tamen dici potest eius esse eum locum, quem quisque occuparit (*that the place each man has secured belongs to him*).

Verr. 7 ut quisque me viderat, narrabat (*each one proceeded to tell me as soon as he caught sight of me*).

Verr. 4, 64 ut quisque aetate antecedebat, ita sententiam dixit ex ordine.

5.—Sometimes **quisque** appears in both clauses, usually in different cases; rarely in the principal clause only, as for example, Or. 7 tantum quisque laudat, quantum se posse sperat imitari *for* tantum laudant, quantum quisque se posse sperat imitari (*each one praises just so much as he is in hopes of being able to imitate*).

Off. 1, 7 quod cuique obtigit, id quisque teneat.

Phil. 2, 46 hoc opto, ut ita cuique eveniat, ut de re publica quisque mereatur ("*my wish is that, such as are each man's public deserts, such may be that man's reward*".—Jebb).

Fam. 7, 30 id enim est cuiusque proprium, quo quisque fruitur atque utitur.

Phil. 5, 7 tantum quisque habebat possessor, quantum reliquerat Antonius (= tantum habebant possessores, quantum cuique reliquerat Antonius).

6.—Unless after a reflexive, or a superlative or ordinal, **quisque** is seldomer used in an independent sentence, as for example, R. P. 6, 24 mens cuiusque is est quisque, *a man's mind is the man himself*.

EACH OTHER.

The reciprocal relation is generally expressed by **inter nos, inter vos, inter se, inter ipsos.** *The children love each other*, pueri inter se amant. **Inter se** may be replaced by **inter ipsos**, if the reference is to a case other than the nominative or accusative. **Inter se ipsos** is used only where *opposition* or *contrast* is expressed or implied.

Pueri se amant = *the children love themselves;* hence it would be absurd to say "pueri se inter se amant". The insertion of the pronoun is possible only where it has no reflexive reference, *i.e.*, where the subject is different from the object, *e.g.*, amor patriae nos inter nos coniungit.

Att. 6, 1, 12 Cicerones pueri amant inter se.

Cat. 3, 5 furtim inter sese aspiciebant.

L. 39, 39 ingens certamen tribunis et inter se ipsos et cum consule fuit.

Brut. 16, 63 quodam modo est nonnulla in iis etiam inter ipsos similitudo.

L. 3, 68, 8 sedemus desides domi, mulierum ritu inter nos altercantes.

Am. 22 veri amici non solum colent inter se ac diligent, sed etiam verebuntur (*will not only care for and love, but also respect one another*).

Caes. 1, 9 obsides uti inter sese dent, perficit (not **sibi inter sese**).

Fat. 8 in sphaera maximi orbes medii inter se dividuntur (*in a sphere great circles bisect each other*).

Or. 1, 8 colloquimur inter nos (*we converse with one another*).

Par. 3, 2 verbis inter nos contendimus, non pugnis.

Or. 3, 7 omnes inter se dissimiles fuerunt.

Leg. 1, 10 hominum inter ipsos societas.

Fam. 5, 7 res publica nos inter nos conciliabit.

1.—Reciprocal action is sometimes expressed by the repetition, usually in juxtaposition, of the same word.

Hands wash each other, manus manum lavat.

We embraced each other, alter alterum complexi sumus.

Alius alium complexus est, strictly = *one embraced one, another another.* Alii alios vincunt vicissimque vincuntur (C. Tim. 9).

Verr. 3, 34 Siculi Siculos non tam pertimescebant.

L. 9, 5, 8 alii alios intueri.

Sall. C. 6, 5 alius alium hortari.

Sall. C. 9, 2 cives cum civibus de virtute certabant.

N. Thras. 2 cives civibus parcere aequum censebat (*he thought it right that citizens should spare each other*).

Fin. 5, 23 coniunctio inter homines hominum.

Div. 2, 24 Cato mirari se aiebat, quod non rideret haruspex, haruspicem cum vidisset (*Cato used to say that he wondered soothsayers did not laugh when they looked each other in the face*).

Fin. 1, 6 numquam fore, ut atomus altera alteram posset attingere (*no two atoms could ever touch each other*).

Fin. 3, 2 quod cum accidisset, ut alter alterum necopinato videremus, surrexit statim (*when it came about that we suddenly caught sight of each other, he got up at once*).

L. 30, 30 alter alterius conspectu, admiratione mutua prope attoniti, conticuere.

Sall. I. 53 alteri apud alteros formidinem facere (*the one detachment causes consternation to the other*).

N. Dion 4 ostendens se id utriusque causa facere, ne, cum inter se timerent, alteruter alterum praeoccuparet.

Sall. I. 53 milites alius alium laeti appellant (*the soldiers in ecstasy hail each other by name*).

Off. 1, 7 ut ipsi inter se aliis alii prodesse possent (**aliis alii** restricts the general expression **inter se**).

N. D. 1, 43 ita fit ut ipsi di inter se ab aliis alii neglegantur.

Off. 1, 7 iustitiae primum munus est, ut ne cui quis noceat (*the first duty of justice is to do no wrong to any man*).

2.—The repetition of the same word is not, like **inter se**, a general reciprocal expression. It is a construction which conveys various other meanings, *e.g.* :—

Vir virum legit, *each man picked another*. Aetas succedit aetati, *age succeeds to age*. Ignis ignem incendit, *fire kindles fire*. Cives a civibus caeduntur, *citizens are slain by citizens;* but, cives cum civibus pugnant = *citizens fight with each other*.

N. Att. 22 (Atticus moriens) non ex vita, sed ex domo in domum (*from one home to another*) videbatur migrare.

L. 22, 47 vir virum amplexus detrahebat equo.

L. 29, 8, 11 inter se ducem in ducem, militem in militem rabie hostili vertit.

L. 4, 20 ea rite opima spolia habentur quae dux duci detraxit.

Off. 3, 23 victus alteri cedet alter.

3.—**In vicem** (not in Cicero) = *alternately, in turn*, is employed by Livy and later writers in a reciprocal sense, sometimes with, but usually without, **inter se**. In Livy it is commonly attached as an adjective to verbal nouns = **mutuus**; *e.g.*, L. 6, 24 adhortatio in vicem = adhortatio mutua, *mutual encouragement*.

L. 9, 43 in vicem inter se gratantes.

L. 3, 6 ministeria in vicem (*attendance on one another*).

Tac. H. 2, 47 experti in vicem sumus ego ac fortuna (*fortune and I now know each other*).

Plin. Ep. 7, 20 ut invicem ardentius diligamus (*that we should love one another more warmly*).

EARTHLY.

Terrestris, *existing on the earth* or *land*; **terrenus**, *made of earth, earthen*; *e.g.*, copiae terrestres, *land forces*; tumulus terrenus (*not* terrestris), *a mound of earth*.

Terrenus came to be also used in the sense of **terrestris**; *e.g.*, bestiae terrestres *or* terrenae, *land animals*; umores terrestres *or* terreni, *land exhalations*.

Caes. C. 3, 15 alter praesidiis terrestribus praeerat.

L. 38, 20 animadvertit meridiana regione terrenos colles esse (*cf.* Sall. I. 92 mons saxeus).

Earthly things = **res humanae**, not res terrestres; *heavenly things* = **res divinae**, not res caelestes.

EITHER—OR.

Aut—aut are objective and absolute; **vel—vel** are subjective, implying that the choice of the alternatives, whether they are co-existent or mutually exclusive, is a matter of indifference to the speaker.

(*a*) Aut Romae aut Athenis te conveniam, *I shall meet you at Rome, or* (if not there) *at Athens*. Vel Romae vel Athenis te conveniam, *I will meet you at Rome or Athens* (as you please).

(*b*) Aut bibat aut abeat, *let him drink or* (if he will not) *go*. Vel bibat vel abeat, *let him drink or go* (just as he pleases).

(*c*) Vel Graece vel Latine loquendo cuivis erat par, *he was equal to any one in speaking either Greek or Latin* (in whichever language you take him; almost = et Graece et Latine loquendo).

Fat. 9 omne enuntiatum aut verum aut falsum est (*every proposition is either true or false*).

Ac. 2, 30 aut vivet cras Hermarchus aut non vivet (*Hermarchus will either be alive to-morrow or he will not*).

L. 2, 56 ego hic aut in conspectu vestro moriar, aut perferam legem (*either I will die here before your eyes or pass the law*).

Caes. 1, 19 satis esse causae arbitrabatur, quare in Dumnorigem aut ipse animadverteret aut civitatem animadvertere iuberet (= *he considered that there was sufficient ground to justify him either in inflicting punishment himself on Dumnorix or bidding the state do so*).

Caes. 1, 19 petit ut vel ipse de eo statuat vel civitatem statuere iubeat (*he begs him either to allow him to pass judgment on him, or bid the state do so ;* here the choice of alternatives, which is left to Divitiacus, is a matter of indifference to Caesar).

Ter. Eu. 319 hanc tu mihi vel vi vel clam vel precario fac tradas (= *see that you deliver her to me by force or stealth or entreaty, I care not which*).

Ter. Heaut. 86 aut consolando aut consilio aut re iuuero.

L. 23, 45, 10 vos vel ducam quo voletis vel sequar.

Sall. C. 20 vel imperatore vel milite me utimini (*make use of me either as your general or your fellow-soldier*).

L. 9, 18 Romani multi fuerunt Alexandro vel gloria vel rerum magnitudine pares.

Where a general negative (non, nihil, nemo, nullus, numquam, nusquam, nego) precedes, the Latin idiom treats the distributed terms as negative, and **neque** (**nec**)—**neque** (**nec**) usually (not always) take the place of **aut**—**aut** or **vel**—**vel**. *Never either before or after*, numquam nec antea nec postea.

Att. 14, 20, 3 nemo umquam neque poeta neque orator fuit, qui quemquam meliorem quam se arbitraretur (*there never was any one either poet or orator who thought any one better than himself*).

Att. 14, 13, 6 quae Caesar numquam neque fecisset neque passus esset, ea nunc ex falsis eius commentariis proferuntur (*Caesar would never have either done or tolerated such things as are now produced from his forged manuscripts*).

L. 39, 40 nulla ars neque privatae neque publicae rei gerendae ei defuit.

Tus. 1, 25 non est certe nec cordis nec sanguinis nec cerebri.

L. 4, 38 nihil nec imperium nec maiestas valebat.

Fin. 3, 15, 48 negant nec virtutes nec vitia crescere.

L. 6, 23, 9 Camillus negare in eis neque se neque populum Romanum aut consilii sui aut fortunae paenituisse.

N. Timol. 4, 2 nihil umquam neque insolens neque gloriosum ex ore eius exiit (*nothing either insolent or boastful ever came out of his mouth*).

L. 5, 4 nusquam nec opera sine emolumento nec emolumentum ferme sine inpensa opera est.

L. 29, 25 ut nemo mortalium aut in Italia aut in Sicilia relinqui videretur (*that no human being appeared to be left either in Italy or Sicily*).

Caes. C. 3, 61 ante id tempus nemo aut miles aut eques a Caesare ad Pompeium transierat.

L. 24, 5 nemo aut latuit aut fugit (*no one either hid himself or fled*).

EMBARK.

Conscendere navem, *to go on board*, opposed to e navi egredi ; **imponere in navem**, *to put on board*, opposed to exponere.

N. Han. 7 navem clam conscendit.

Vat. 5 cum mercatores e navi egredientes terreres, conscendentes morarere.

Att. 14, 20, 1 navi advectus sum in Luculli nostri hospitium . . . egressus autem e navi accepi tuas litteras.

Att. 14, 16, 1 conscendens ab hortis Cluvianis in phaselum epicopum.

L. 30, 45 exercitu in naves imposito in Siciliam Lilybaeum traiecit.

EMPLOYED.

Occupatum esse, *to be employed, to employ one's self, be busy*, is always used of engrossing occupation; **versari**, *to employ one's self in some sphere of operation.*

Att. 1, 14 vereor ne putidum sit scribere ad te quam sim occupatus (*I'm afraid you will think it affectation in me to tell you how busy I am*).

Fam. 16, 21, 7 scio quam soleas esse occupatus.

Top. 1, 4 dum fuimus una, tu optumus es testis quam fuerim occupatus.

Caes. 4, 16 si id facere occupationibus rei publicae prohiberetur, exercitum modo Rhenum transportaret.

N. Them. 2 multum in iudiciis privatis versabatur.

Versari implies an agency, whether a person or a thing, and a sphere or element in which that agency operates. We say "versari in aliqua re" (*not* aliqua re), "versari mihi ante oculos" (*not* ante meos oculos).

Rosc. A, 52 inter feras satius est aetatem degere quam in hac tanta immanitate versari.

Clu. 38 quae (dignitas) in iudiciis publicis versari debet.

Off. 1, 6, 19 omnes artes in veri investigatione versantur.

Cat. 4, 6 versatur mihi ante oculos aspectus Cethegi.

Sest. 21 non mihi mors, non exsilium ob oculos versabatur? (*did not natural, did not civil death stare me in the face?*).

ENEMY.

Adversarius, *an opponent of any kind*, in the field, in politics, in lawsuits, or in disputations = ἀνταγωνιστης; **hostis**, *a public enemy, an enemy to one's country* (or *party*) = πολέμιος; **inimicus**, *a personal* or *private enemy, an enemy at heart* = ἐχθρός. Catiline was "hostis patriae, inimicus Ciceronis".

L. 22, 39 nescio an infestior hic adversarius quam ille hostis maneat te (*I rather think the one will prove more dangerous to you as an opponent than the other as an open enemy*).

L. 3, 9, 11 oramus ut cogitetis potestatem istam ad singulorum auxilium, non *ad perniciem* universorum comparatam esse: tribunos plebis vos creatos non *hostes* patribus.

Caes. C. 1, 72, 4 degreditur, ut timorem adversariis minuat.

Att. 10, 8, 8 corruat iste necesse est aut per adversarios aut ipse per se, qui quidem sibi est adversarius unus acerrimus (*his own worst enemy*).

Pomp. 10 Pompeius saepius cum hoste conflixit quam quisquam cum inimico concertavit.

Phil. 2, 1 non existimavit sui similibus probari posse se esse hostem patriae nisi mihi esset inimicus.

N. Alc. 4 non adversus patriam sed inimicos suos bellum gessit, quod idem hostes essent civitati.

Curt. 7, 10 illi regi respondent numquam se inimicos ei, sed bello lacessitos hostes fuisse.

Caes. 5, 44 succurrit inimicus illi (*his personal enemy*) Vorenus, et laboranti subvenit.

Phil. 12, 7 ego semper illum appellavi hostem, cum alii adversarium ; semper hoc bellum, cum alii tumultum (*I always called him an enemy, when others called him a political opponent. I always called it a war, when others called it a mere rising*).

ENJOY.

Uti, *to possess, avail one's self of ;* **frui**, *to derive enjoyment from, delight in, make the most of. He enjoys good health,* bona valetudine utitur (not fruitur, which denotes *a felt sense of pleasure*). *He enjoys the pleasures of life,* vitae iucunditatibus fruitur. *He enjoyed a good education,* liberaliter educatus est.

Phil. 1, 11 armis utatur, si ita necesse est, ut dicit, sui defendendi causa.

Rosc. A. 45 commoda quibus utimur lucemque qua fruimur spiritumque quem ducimus ab eo nobis dari videmus.

N. D. 1, 37 utatur enim suis bonis oportet et fruatur qui beatus futurus est (*he who is to be blessed must use and enjoy his goods*).

Fam. 7, 30 id est cuiusque proprium quo quisque fruitur atque utitur.

Caes. C. 3, 49, 5 Caesaris exercitus optima valetudine utebatur.

1.—**Uti aliquo (familiariter)**, *to enjoy the friendship of one, to be intimate with.*

Clu. 16 his Fabriciis semper est usus Oppianicus familiarissime (*with these Fabricii Oppianicus had always been on terms of the greatest intimacy*).

2.—**Abuti**, *to use up*, hence *to push the use of a thing too far, abuse ;* hence *to misuse, or use improperly*, especially in rhetoric, *to use a word wrongly.*

Mil. 2, 6 T. Anni tribunatu rebusque omnibus pro salute rei publicae gestis ad huius criminis defensionem non abutemur [and Reid's note].

N. D. 2, 60, 152 nos sagacitate canum ad utilitatem nostram abutimur (*we take advantage of the sagacity of dogs for our own profit*).

Caes. C. 3, 90, 2 neque se umquam abuti militum sanguine neque . . .

R. P. 1, 9 sumus parati abuti tecum hoc otio (*to spend this leisure time with you*).

Cat. 1, 1 quousque tandem abutere, Catilina, patientia nostra ?

Or. 3, 43 abutimur saepe etiam verbo, ut, cum grandem orationem pro longa, minutum animum pro parvo dicimus.

3.—**Percipi** and **colligi** are passives of frui.

Fin. 1, 11 maximam illam voluptatem habemus, quae percipitur omni dolore detracto (*the highest pleasure we take to be that which is enjoyed when all pain is removed*).

Or. 3, 7 oculis colliguntur paene innumerabiles voluptates.

Fin. 2, 28, 91 non minor voluptas percipitur ex vilissimis rebus quam ex pretiosissimis.

ENOUGH.

Satis est is construed with the infinitive, the accusative and infinitive, or with **ut** and subjunctive. *Suffice it to say*, satis est (*not* sit) dicere.

Rosc. A. 29 verbo satis est negare.

Pis. 38 admoneri me satis est.

Tus. 5, 18 satis est enim certe in virtute, ut fortiter vivamus.

Quinct. 22 ut alia omittam, hoc satis est (*let this suffice*).

L. 3, 67, 11 satisne est nobis vos metuendos esse?

I.—**Satis** sometimes weakens the force of the next word = *tolerably, passably*. Satis bene, *pretty well* = Fr. assez bien.

Off. 2, 25 cum quaereretur, quid maxume expediret, respondit, bene pascere; quid secundum; satis bene pascere; quid tertium; male pascere.

Or. 3, 22 si iam me vultis esse oratorem, si etiam sat bonum, si bonum denique, non repugnabo.

2.—*Enough to* = **tam ut** (qui). *He was brave enough to take the bull by the horns*, tam (*not* satis) fortis fuit, ut cornua tauri comprehenderet.

Phil. 3, 14 nemo est tam stultus, qui non intellegat (*no one is fool enough not to know*).

3.—*Often enough* = **totiens**, used only in a demonstrative sense, in reference to something already known, otherwise = **satis saepe** (not **saepissime**) or **non parum saepe** (Nägelsbach, *Lat. Stil.* (ed. 7), p. 303).

Or. 2, 3 dixit te, quem ego totiens omni ratione temptans ad disputandum elicere non potuissem, permulta de eloquentia cum Antonio disseruisse.

Fin. 3, 10, 33 bonum autem, quod in hoc sermone totiens usurpatum est cet.

Sall. I. 106, 3 negat se totiens fusum Numidam pertimescere.

L. 25, 6 servorum legionibus Ti. Sempronius consul totiens iam cum hoste signis conlatis pugnavit.

Sall. I. 62 satis saepe iam et virtutem militum et fortunam temptatam.

Fin. 2, 4 est autem dictum non parum saepe.

4.—**Parum** = *too little*, hence **non parum** = *enough.*

Verr. 4, 12 non enim parum res erat clara (*for the matter was notorious enough*).

Tus. 1, 45 nemo parum diu vixit (*there is no one who has not lived long enough*).

I have enough of money, pecunia non egeo; *let this be enough for to-day*, in hunc diem hactenus.

ENTREAT.

Orare, *to entreat;* **exorare**, *to entreat successfully, to prevail on.* So with **laborare** and **elaborare.**

Deiot. 3 cum facile orari, Caesar, tum semel exorari soles.

Caes. 6, 9 petunt atque orant, ut sibi parcat.

Tus. 5, 21 denique exoravit tyrannum, ut abire liceret, quod iam beatus nollet esse.

Fam. 16, 21 exoro enim, ut mecum quam saepissime cenet.

ENVY.

Invidere, *to envy, grudge,* takes the dative of a person or a thing – alicui, alicui rei, alicui rei alicuius. Instead of the dependent genitive, the possessive pronouns of the first and second persons stand in agreement with the object of envy. *I envy Caesar his glory,* Caesaris gloriae invideo; *I envy you your glory,* gloriae tuae invideo (*not* gloriam tibi invideo). But, in poetry, we find, *e.g.*, Verg. G. 1, 503-4 nobis caeli te regia, Caesar, invidet; E. 7, 58 Liber pampineas invidit collibus umbras.

L. 38, 47 nullius equidem invideo honori.

Phil. 8, 10 ne alterius labori inviderent (*they should not envy the toil of their neighbour*).

Phil. 6, 4 non invidebit huic meae gloriae (*he will not grudge me this honour*).

Sall. I. 85 invident honori meo: ergo invideant labori, innocentiae, periculis etiam meis.

1.—The thing grudged or envied is occasionally put in the ablative with in. The simple ablative occurs once in Livy, and becomes more and more common in later writers.

In Plautus and Terence **invidere** is always used with a personal object.

Or. 2, 56 in hoc (= in hac re) Crasso paulum invideo.

Flacc. 29 affers purpuram Tyriam, in qua tibi invideo.

L. 2, 40 non inviderunt laude sua mulieribus viri Romani (= laudi mulierum).

Tac. A. 1, 22 ne hostes quidem sepultura invident (*no enemy even grudges burial*).

2.—**Invidere alicui aliquam rem** is a poetic construction (see above). It appears first in prose in an isolated example in Livy (44, 30).

EPIDEMIC.

Pestis is not the *disease* or *epidemic*, which is **pestilentia**, but *destruction*, or *a destructive person* or *thing, a pest.* Pestis is used by the poets instead of pestilentia for the sake of scansion.

Sall. C. 10 contagio quasi pestilentia invasit (*the moral infection spread like an epidemic*).

Caes. C. 3, 87 multos autumni pestilentia in Italia consumpsit.

L. 27, 23 pestilentia gravis incidit in urbem.

Sall. I. 70 monere ne praemia Metelli in pestem converteret (*warned him not to bring ruin on himself in place of the rewards offered by Metellus*).

L. 25, 19 ceteri passim alii alia peste absumpti sunt (*the rest perished in scattered flight, some by one death, others by another*).

Verr. 3, 54 post abitum huius importunissimae pestis.

ESPECIALLY.

Praesertim, *especially, as a modifying condition*, often conjoined with the conjunctions cum and si; **praecipue**, *especially, in a higher degree than others. Kings are to be honoured, especially if they are good*, reges sunt honorandi, praesertim si sunt boni; *we ought to imitate the best authors, especially Cicero*, auctores optimos, praecipue Ciceronem, imitari debemus. **Potissimum** resembles praecipue, in that it expresses *a preference for one*, but differs from it in that it implies *the exclusion of all others*. **Maxime** = *in the highest degree*.—(Berger, *Styl. Lat.*, p. 37.)

Off. 1, 38 deforme est de se ipsum praedicare, falsa praesertim.

L. 45, 23 superbiam, verborum praesertim, iracundi oderunt, prudentes irrident.

Off. 2, 22 nullum igitur vitium taetrius quam avaritia, praesertim in principibus (*especially in statesmen*).

N. Alc. 5 Alcibiades erat ea sagacitate, ut decipi non posset, praesertim cum animum attendisset ad cavendum.

Sen. 22 faciam vero, Laeli, praesertim si utrique vestrum, ut dicis, gratum futurum est.

Fam. 13, 55, 2 cum me non fugiat, quanta sit in praetore auctoritas praesertim ista integritate, gravitate cet.

Cic. Cat. 3, 12, 28 Wilkins mihi quidem ipsi quid est quod iam ad vitae fructum possit adquiri, cum praesertim neque in honore vestro neque in gloria virtutis quicquam videam altius?

Part. Or. 17, 57 cito enim exarescit lacrima, praesertim in alienis malis.

L. 25, 33, 1 Hasdrubal . . . peritus omnis barbaricae et praecipue earum gentium, in quibus per tot annos militabat, perfidiae.

Att. 9, 11 aliquot sunt anni, cum vos duo delegi, quos praecipue colerem (praecipue, *above others*; potissimum would have excluded all other intimacies).

Div. 1, 42 tota Caria praecipueque Telmesses in ostentis animadvertendis diligentes fuerunt.

L. 1, 29 voces etiam miserabiles exaudiebantur mulierum praecipue.

Caes. 7, 40 semper Haeduorum civitati praecipue indulserat.

L. 21, 11, 6 nec, qua primum aut potissimum parte ferrent opem, . . . satis scire poterant.

L. 21, 39, 8 Scipionem Hannibal eo ipso, quod adversus se dux potissimum lectus esset, praestantem virum credebat.

Att. 3, 15, 7 ego si tuam fidem accusarem, non me potissimum tuis tectis crederem (*I should not have been trusting myself to your house rather than any other*).

N. Them. 9 ego potissimum Thucydidi credo.

Fam. 13, 55 mihi diu dubium fuit quid ad te potissimum scriberem.

Tus. 1, 49 cras agamus haec et ea potissimum quae levationem habeant aegritudinum.

Off. 1, 15 hoc maxime officii est, ut quisque maxime opis indigeat, ita ei potissimum opitulari.

1.—**Praesertim** sometimes introduces a consideration which tells against what precedes = *and that though*, *notwithstanding the fact that.* It is virtually the same meaning under reversed conditions. *Are kings not to be honoured and that though they are bad* (*in spite of the fact that they are bad*) ? non honorandi sunt reges, cum praesertim mali sint ? See Munro on Lucr. 4, 786 ; [Madvig on De Fin. 2, 25 ; Reid on Mil. § 42] ; Hale, "Cum-Constructions," p. 101.

Tus. 5, 26 cum praesertim omne malum dolore definiat.

Or. 9 nec vero, si historiam non scripsisset, nomen eius exstaret, cum praesertim (*and that though*) fuisset honoratus et nobilis.

Sull. 2 quis nostrum adfuit Vargunteio ? Nemo, ne hic quidem Hortensius, praesertim qui (*notwithstanding the fact that*) illum solus antea de ambitu defendisset.

Off. 3, 30 cur igitur ad senatum proficiscebatur, cum praesertim (*especially as*) de captivis dissuasurus esset.

2.—**Potius**, *rather*, has the same signification with reference to two that potissimum has with reference to many. Cur iste potius quam ego ? *why that fellow rather than I ?*

Off. 1, 25 similiter facere eos, qui inter se contenderent uter potius rem publicam administraret, ut si nautae certarent, quis eorum potissimum gubernaret.

Off. 3, 23 quaerit, si in mari iactura facienda sit, equine pretiosi potius iacturam faciat, an servuli vilis.

ESTATE.

Ager, *a piece of land ;* **fundus**, *a piece of land with a house ;* **villa**, *a house with a piece of land.* **Praedium** is a general term for *real property*, whether in town or country. Praedium urbanum, *house property ;* praedium rusticum, *landed property.*

Rosc. A. 15 an amandarat hunc sic ut esset in agro (*in the country*), ac tantum modo aleretur ad villam (*at the country house*), ut commodis omnibus careret ?

Rosc. C. 12 qui ager neque villam habuit neque ulla ex parte fuit cultus.

Tull. 20 servus respondit dominum esse ad villam.

Rosc. C. 12 accepit agrum temporibus iis, cum iacerent pretia praediorum.

EVEN.

Quoque annexes something similar = *also*; **etiam** marks gradation = *farther, what is more.* **Quoque** always qualifies a single word which it follows; **etiam** qualifying a single word precedes it, but when it qualifies a sentence its position is optional. "In Livy and Curtius *quoque* is sometimes found where *etiam* would rather be expected" (Riemann). [W. Hamilton Kirk shows, in *Amer. Journ. Phil.*, xxi. (1900), 303 ff., that **etiam** is generally used with verbs, **quoque** with substantives, in the best Latin.] "Even" after a negative = **ne—quidem**, *e.g.*, nemo, ne minimus quidem. So with nego (Fin. 2, § 87).

L. 26, 13, 11 eam quoque tempestatem imminentem spreverunt.

R. Com. 17, 50 quod cum est veritate falsum, tum ratione quoque est incredibile.

ap. Cat. 3, 5, 12 "cura, ut omnium tibi auxilia adiungas, etiam infimorum".

ap. Sall. C. 44, 5 "auxilium petas ab omnibus, etiam ab infimis".

Fin. 1, 21, 71 mutae etiam bestiae paene loquuntur.

Fam. 9, 18, 2 quid quaeris? me quoque delectat consilium; multa enim consequor.

L. 40, 37, 7 inter multa alia testimonia ad causam pertinentia haec quoque vox . . . valuit.

Rosc. C. 1 quod si ille suas proferet tabulas, proferet suas quoque Roscius.

Fam. 6, 18 qui si est talis, qualem tibi videri scribis, ego quoque aliquid sum.

Rosc. A. 19 verum haec tu quoque intellegis esse nugatoria.

Div. 2, 6 agricola, cum florem oleae videt, bacam quoque se visurum putat.

Q. F. 3, 1, 3 ignosco equidem tibi, sed tu quoque mihi velim ignoscas (*but I beg you also to forgive me*).

Verg. A. 1, 407 quid natum totiens, crudelis tu quoque, falsis ludis imaginibus?

L. 23, 15 Neapoli quoque sicut Nola omissa petit Nuceriam.

L. 10, 26 ita caesa ab tergo legio atque in medio, cum hostes undique urgeret, circumventa; deletam quoque (= etiam) ita ut nuntius non superesset quidam auctores sunt.

Fam. 4, 14 secundas etiam res nostras, non modo adversas pertimescebam.

Vel = *even*, is used, especially with superlatives, as an intensive particle, to express the utmost degree, a climax, opposed to "ne—quidem".

Ac. 2, 29 per me vel stertas licet, non modo quiescas (*you may even snore if you will for me, not merely keep quiet*).

Off. 1, 41 in fidibus musicorum aures vel minima sentiunt (*detect the very slightest variation*).

Verr. 5, 32 est enim locus, quem vel pauci possint defendere.

Att. 16, 15 veniendum est igitur vel in ipsam flammam.

Sometimes, however, **vel** is restrictive = *perhaps.*

Rosc. A. 43 si enim taceo, vel (*perhaps*) maximam partem relinquo.

Verr. 4, 2 huius domus est vel optima Messanae.

EVER.

Semper, *ever, for ever, always;* **umquam**, *ever, at any time, ever at all. Nothing flourishes for ever,* nihil semper floret; *ever after,* postea semper; *what is ever in motion,* quod semper movetur; *who ever said that?* quis hoc dixit umquam? *nobody will ever believe that you said that,* nemo umquam credet, te hoc dixisse; *I never heard anything more delightful,* nihil umquam audivi iucundius.

Verr. 1, 1 est idem Verres, qui fuit semper.

Sall. C. 34 nemo umquam ab eo frustra auxilium petiit.

L. 21, 61 per quos (dies) raro umquam (*hardly ever*) nix minus quattuor pedes alta iacuit.

1.—As two superlatives with **quisque** imply a general relation, the insertion of **semper** would be a pleonasm. *The deepest rivers always flow with the least noise,* altissima quaeque flumina minimo sono labuntur.

Arch. 11 optimus quisque maxime gloria ducitur (*the best men are always most influenced by the love of fame*).

2.—**Umquam**, like **quisquam** and **ullus**, is used in negative and quasi-negative sentences; **aliquando**, like **aliquis**, is used in affirmative sentences = *at some time or other.* **Si umquam**, *if ever at all;* **si (ali-) quando**, *if at any time, if at some time or other;* **num quando**, *whether at any time. He told me all that ever I did,* omnia, quae umquam feci, mihi dixit = *I did nothing whatever which was not told me; if he ever saw a captive he would weep,* si captivum aliquando viderat, flebat.

Or. 13 ut minime mirum futurum sit, si reliquis praestet omnibus, qui umquam orationes attigerunt (*that he would naturally be expected to outshine all who ever handled oratory*).

Off. 1, 23 nec committere ut aliquando dicendum sit, "non putaram" (*that I should ever have to say, "I should not have thought"*).

Sest. 49 plausum vero etiam si quis eorum aliquando acceperat, ne quid peccasset pertimescebat.

Am. 19 num quando amici novi veteribus sint anteponendi (*whether new friends are ever to be preferred to old*).

Or. 3, 29 anquiritur sitne aliquando mentiri boni viri (*the question is whether it squares with the character of a good man ever to tell a lie*).

L. 31, 9 ne quid praetermitteretur, quod aliquando factum esset (*which had ever been done on such occasions*).

Fam. 3, 8, 5 ego, si in provincia de tua fama detrahere umquam cogitassem, non . . . rettulissem.

L. 1, 28, 4 si umquam ante alias ullo in bello fuit . . . hesternum id proelium fuit.

Or. 28, 98 etiam si quando minus succedet, ut saepe fit, magnum tamen periculum non adibit.

L. 45, 38, 13 si quando non deportati ex provincia milites ad triumphum sint, fremunt.

Planc. 8, 20 num quando vides Tusculanum aliquem de M. Catone . . . gloriari?

Cat. 4, 9, 19 id ne umquam posthac . . . cogitari . . . possit a civibus, hodierno die providendum est.

3.—**Ecquando**, *when? ever?* is chiefly used in impassioned and unwelcome questions.

L. 3, 67 ecquando communem hanc esse patriam licebit? (*shall we ever be at liberty to enjoy this as our common country?*).

EVERYWHERE.

Ubique, *wherever it may be*, corresponds to **quisque**, and in classical prose is always joined with a relative or interrogative pronoun. In Cicero it is often used in connexion with **omnes**, **quicquid**, or **ceteri**, and is invariably attached to the verb **esse**. Before Vergil and Livy it never has the signification of *everywhere* = **(in) omnibus locis**, **usque quaque**, **nusquam non**. **Undique**, *from every quarter or side;* **passim**, *far and wide*, in later Latin only = *here and there.*

Fin. 2, 3 omnes mortales, qui ubique sunt, nesciunt.

Phil. 10, 5 omnes legiones, quae ubique sunt.

Att. 16, 4, 2 summa postulatorum, ut omnes exercitus dimittantur, qui ubique sint.

Or. 3, 9, 34 quid censetis, si omnes, qui ubique sunt aut fuerunt oratores, amplecti voluerimus?

Caes. 3, 16, 2 navium quod ubique fuerat, unum in locum coegerant.

Verr. 4, 59 nam, ut ante demonstrabant, quid ubique esset, item nunc, quid undique (*not* ubique) ablatum sit, ostendunt.

Verr. 4, 4 Verres, quod ubique erit pulcherrimum, auferet?

Caes. C. 2, 20 quid ubique habeat frumenti, ostendit.

Caes. 2, 27 equites omnibus in locis pugnae se militibus praeferebant.

Caes. 7, 84, 2 pugnatur uno tempore omnibus locis.

L. 5, 45, 3 nusquam proelium, omnibus locis caedes est.

L. 40, 40 cum undique acclamassent.

L. 25, 11, 5 tum signo dato coorti undique Poeni sunt.

L. 4, 30 undique otium fuit Romanis.

N. Han. 12 propere sibi nuntiaret, num eodem modo undique obsideretur.

Phil. 2, 43 aut undique religionem tolle aut usque quaque conserva.

Sest. 56 omnes undique flosculos carpere.

Caes. 3, 1 vicus altissimis montibus undique continetur.

Caes. 3, 6 undique circumventos interficiunt.

Inv. 1, 2 nam fuit quoddam tempus, cum in agris homines passim (*far and wide*) bestiarum modo vagabantur.

L. 4, 46, 7 palati alii per agros passim multis itineribus.

Verg. A. 2, 368 crudelis ubique luctus.

FOR EXAMPLE.

Verbi causa *or* **exempli gratia,** *to give an example* or *illustration* ; **exempli causa,** *to give an example* or *pattern, to serve as an example. If, for example, you say you lie and speak the truth, you lie,* si, verbi causa, dicis te mentiri verumque dicis, mentiris; *he did this for the sake of example,* hoc exempli causa fecit.

Tus. 1, 6 miserum esse, verbi causa, Crassum, qui illas fortunas morte dimiserit.

Fat. 6 si quis, verbi causa, oriente Canicula natus est, is in mari non morietur.

N. Lys. 2 cuius de perfidia satis est unam rem exempli gratia proferre.

Ac. 2, 29 cum interrogetur, verbi causa, tria pauca sint anne multa (*when a question is asked, such for example as, "are three things few or many?"*).

Off. 3, 12 si exempli gratia vir bonus Alexandrea Rhodum magnum frumenti numerum advexerit (the only instance of *exempli gratia* in Cicero).

Off. 3, 4 exempli causa ponatur aliquid quod pateat latius (*let a case of wider application be supposed which may serve as an example,* i.e, *which may be applied to other cases*).

Verr. 2, 74 verum tantum inveni, quod apud vos quasi exempli causa proferre possem.

Phil. 13, 2 exempli causa paucos nominavi (*I have named a few as specimens*).

Rosc. A. 10 in qua muliere etiam nunc quasi exempli causa (*as if to serve as a pattern*) vestigia antiqui officii remanent.

Fin. 5, 11, 30 propter aliam quampiam rem, verbi gratia propter voluptatem.

Clu. 42, 119 neque in re nota consumam tempus; exempli causa ponam unum illud. . . .

Ut or **velut** is used to introduce an example of a class or principle already mentioned.

Inv. 1, 22 genus est, quod plures partes amplectitur, ut animal (*a genus is that which comprehends many species—an animal, for example*).

Brut. 24 quod peringeniosis hominibus neque satis doctis plerumque contingit, ut ipsi Galbae.

R. P. 1, 40, 63 licet enim lascivire, dum nihil metuas, ut in navi ac saepe etiam in morbo levi.

Brut. 26 Antipater fuit ut temporibus illis luculentus, multorum etiam, ut Crassi, magister.

Fin. 5, 14 sunt autem bestiae quaedam, in quibus inest aliquid simile virtutis, ut in leonibus, ut in canibus, ut in equis.

Tus. 1, 20 quid, quod eadem mente res dissimillimas comprehendimus, ut colorem, saporem, odorem, sonum?

Fin. 4, 14 in omni animante est summum aliquid atque optimum, ut in equis.

Ac. 1, 5 cetera autem pertinere ad id putant aut ad augendum aut tuendum, ut divitias, ut opes, ut gloriam, ut gratiam.

N. D. 2, 48 bestiae, quae gignuntur in terris, veluti crocodili.

EXCEPTION.

Exceptio, *restriction, reservation. All without exception*, omnes **ad unum** (*not* sine exceptione); *I don't like qualified praise*, **nolo cum exceptione laudari.**

Am. 23 omnes ad unum idem sentiunt.

Q. F. 3, 2, 2 consurrexit senatus cum clamore ad unum.

Caes. C. 3, 27, 2 tempestas naves Rhodias adflixit, ita ut ad unam omnes constratae numero XVI eliderentur et naufragio interirent.

Q. F. 1, 1, 13 neque te patiar cum exceptione laudari.

Att. 8, 4 plane sine ulla exceptione praecidit (*he flatly refused*).

EXILE.

Exsul, *an exile, by reason of a judicial conviction* ; **extorris**, *an exile, by reason of political misfortune.* The extorris will not, the exsul dare not remain in his native land.

Phil. 5, 4 restituebantur exsules quasi lege sine lege.

Phil. 7, 5 exsules sine lege restituit.

Tus. 5, 37 at multantur bonis exsules.

Par. 4 nescis exsilium scelerum esse poenam?

L. 9, 34 extorres patria sacrum montem cepistis.

L. 2, 6 ille est vir, inquit, qui nos extorres expulit patria.

Verr. 3, 51 hinc cxxxii patres familias extorres profugerunt.

EXPECT.

Exspectare, *to expect, wait for*, takes the subjunctive with **dum** or **ut**, according as the idea of *waiting* or *wishing* predominates.

The construction with accusative and infinitive is confined to one example—Liv. 43, 22 cum exspectaret effusos omnibus portis Aetolos in fidem suam venturos.

L. 3, 11 exspectate, dum consul aut dictator fiat (*wait till he become consul or dictator*).

Hor. Ep. 1, 2, 42 rusticus exspectat dum defluat amnis (*the clown waits for the river to run by*).

Rosc. A. 29 nisi forte exspectatis, ut illa diluam, quae de peculatu obiecit.

Caes. C. 1, 6 in reliquas provincias praetores mittuntur. Neque exspectant, ut de eorum imperio ad populum feratur.

1.—**Exspectare** is sometimes followed by an indirect interrogative, especially **quam mox** = *how soon*, in reference to an event which is expected every moment to occur.

Caes. 3, 24 quid hostes consilii caperent, exspectabat (*he waited to see what tactics the enemy would adopt*).

Rosc. C. 1 exspecto, quam mox Chaerea hac oratione utatur.

Inv. 2, 28 ne utile quidem, quam mox iudicium fiat, exspectare.

L. 3, 37 exspectabant, quam mox consulibus creandis comitia edicerentur.

Cf. L. 5, 45 corpora curant intenti, quam mox signum daretur.

2.—**Exspectare si** (not num or an) = *to wait to see whether.*

Caes. C. 3, 85 exspectans, si iniquis locis Caesar se subiceret.

EXPENSE.

Sumptus, *expense as the diminution of means, allied to extravagance*, opposed to quaestus; **impensa**, *expense as a necessary outlay or sacrifice for the attainment of some object.*

Verr. 4, 10 hi magnum sumptum in Timarchidi prandium fecerunt.

Caes. 1, 18 magnum numerum equitatus suo sumptu semper alere et circum se habere.

L. 5, 4, 5 moleste antea ferebat miles se suo sumptu operam rei publicae praebere.

Verr. 3, 21 arationes magnas habebat, easque magna impensa tuebatur.

L. 9, 43 viae per agros publica impensa factae.

EXPRESS.

Exprimere, from its reference to plastic modelling, means *to reproduce, represent, portray* (always with accessory idea of vividness or clearness). As it supposes an original or model, it cannot be used of the mere fact of talking or speaking. *He expressed himself thus*, ita locutus est; *opinions were expressed*, sententiae dictae sunt; *he expressed himself in good Latin*, bene Latine dixit.

Ac. 1, 3 non verba, sed vim Graecorum expresserunt (*reproduced in translation*) poetarum.

Or. 1 si eum oratorem, quem quaeris, expressero ("*if I succeed in portraying your ideal orator.*"—Sandys).

Or. 3, 4 in Platonis libris omnibus fere Socrates exprimitur.

Arch. 9 Mithridaticum bellum totum ab hoc expressum est.

Div. 1, 36 hanc speciem Pasiteles caelavit argento et noster expressit Archias versibus.

Fin. 3, 4 nec tamen exprimi verbum e verbo necesse erit.

EXTEND.

Patere denotes *extension generally*; **pertinere**, *extension from one point to another.*

Or. 1, 55 ars et late patet et ad multos pertinet.

Caes. 7, 69 planities circiter milia passuum tria in longitudinem patebat.

L. 25, 11, 16 planae et satis latae viae patent in omnis partis.

Caes. 1, 6 ex eo oppido pons ad Helvetios pertinet.

Caes. 1, 1 Aquitania a Garumna flumine ad Pyrenaeos montes pertinet.

Fines imperii propagavit (extendit, longius protulit), *he extended the frontiers.* Ille exercitatus est in propagandis finibus, tu in regendis, *he is engaged in extending the boundaries of the empire, you in the delimitation of estates* (Mur. 9).

FACE.

Facies, *the face in a physiological sense, the features;* **voltus**, *the face in a psychological sense, the face as reflecting the varying emotions of the mind.*

Pl. Rud. 314 ecquem adulescentem huc dum hic astatis strenua facie, rubicundum, fortem, qui . . .

Ter. Hec. 439 at non novi hominis faciem.

Sall. I. 1 praeclara facies brevi dilabitur.

Verr. 5, 31 erat Nice facie eximia, ut praedicatur, uxor Cleomeni.

Phil. 2, 16 Turselius qua facie fuit? qua statura? (*what sort of a looking man was Turselius? what was his stature?*).

Or. 3, 59 imago animi voltus est.

Sest. 9, 22 etenim animus eius vultu, flagitia parietibus tegebantur; sed haec opstructio nec diuturna est neque obducta ita, ut curiosis oculis perspici non possit.

Leg. 1, 9 vultus nullo in animante esse praeter hominem potest.

Clu. 26 recordamini faciem atque illos eius fictos simulatosque vultus.

Iuv. 10, 68 quae labra, quis illi vultus erat!

FAIL.

Deficere, *of a commencing state;* **deesse**, *of a finished state. Money fails me*, pecunia me deficit = *I begin to be scarce of money;* pecunia mihi deest = *I have no money.*

Caes. 2, 10 ipsos res frumentaria deficere coepit.

Verr. 1, 11 non verebar, ne oratio deesset, ne vox viresque deficerent.

L. 40, 10 quid illis defuit nisi ferrum?

Deficere, in good prose, takes the accusative, never the dative, of a personal object. In the solitary instance quoted from Caesar, 3, 5: "tela nostris deficerent," "nostros" is now considered the correct reading.

FAMOUS.

Clarus (lit. *clear, bright*), *well known, renowned;* **praeclarus**, *eminent*, but not necessarily manifest to all. *This is as clear as day*, hoc est luce (sole ipso) clarius (*not* praeclarius). **Famosus** = *notorious, infamous.*

Or. 2, 37 certe non tulit ullos haec civitas gloria clariores aut auctoritate graviores.

Sen. 4 multa in eo viro praeclara (*not* clara) cognovi.

Verr. 4, 12, 27 minus clarum putavit fore, quod de armario, quam quod de sacrario esset ablatum.

L. 8, 19, 4 vir non domi solum sed etiam Romae clarus.

FAULT.

Culpa, *a fault subjectively, a fault as involving responsibility and blame on the part of the agent, guilt, applicable only*

to persons. **Vitium**, *a fault objectively, that which marks imperfection in persons and things, a flaw or crack, blemish, vice.*

Ac. 2, 29 quid ergo? istius vitii num nostra culpa est? (*what then? Are we to blame for this fallacy?*)

Tus. 3, 30 sunt enim ista non naturae vitia, sed culpae (*for these are not faults of nature, but our own errors*).

Tus. 4, 37 qui autem non natura, sed culpa vitiosi esse dicuntur.

Tus. 4, 14 corporum offensiones sine culpa accidere possunt, animorum non item.

N. D. 3, 31 in hominum vitiis ais esse culpam.

Verr. 5, 51 ego culpam non in nauarchis, sed in te fuisse demonstro.

L. 4, 25 alii purgare plebem, culpam in patres vertere.

L. 30, 14 cave deformes multa bona uno vitio et tot meritorum gratiam maiore culpa quam causa culpae est corrumpas.

Fam. 10, 23, 1 credulitas enim error est magis quam culpa.

N. D. 3, 31, 76 urgetis identidem hominum esse istam culpam.

Fin. 3, 12 omni virtuti vitium contrario nomine opponitur.

Or. 3, 11 sunt enim certa vitia, quae nemo est quin effugere cupiat.

L. 30, 39 aediles plebis vitio creati magistratu se abdicaverunt.

FAVOUR.

Gratia, *a position of favour;* **favor**, *a disposition to favour;* **beneficium**, *an act of favour. I am glad that you are in favour with the king,* gaudeo te cum rege in gratia esse; *I have made it up with Caesar,* cum Caesare in gratiam redii; *he did this to gain the favour (goodwill) of the people,* hoc fecit ut favorem populi conciliaret; *if you lend me the money, you will do me the greatest favour,* si pecuniam mutuam dederis, maximum in me beneficium contuleris.

L. 8, 35 mecum, ut voles, reverteris in gratiam (*with me you shall be reconciled, just as you please*).

Fam. 1, 9 certior factus es, me cum Caesare et cum Appio esse in gratia.

Att. 4, 16 Hirrus cum Domitio in gratia est.

Att. 1, 14, 7 cum Lucceio in gratiam redii.

L. 39, 53 Demetrium, ut pacis auctorem, cum ingenti favore conspiciebant.

L. 21, 3 brevi effecit ut pater in se minimum momentum ad favorem conciliandum esset.

Off. 1, 15 duo sunt genera liberalitatis; unum dandi beneficii, alterum reddendi.

Sall. I. 104 senatus et populus Romanus beneficii et iniuriae memor esse solet.

FOR FEAR.

Propter metum denotes the existence of fear; **prae metu** denotes excess of fear, fear that paralyses action, prae being always used of a preventive cause.

Att. 5, 21, 3 cum Pompeius propter metum rerum novarum nusquam dimittatur.

Sest. 46, 99 magna multitudo est eorum, qui aut propter metum poenae . . . novos motus . . . quaerant, aut . . .

Caecin. 15, 44 quid igitur fugiebant? Propter metum.

Par. 5, 1, 34 qui ne legibus quidem propter metum paret.

L. 25, 8 nocte maxime commeare propter metum hostium credebant (*they supposed that he went to and fro chiefly by night from fear of the enemy*).

L. 5, 1 cuius decreti suppressa fama est Veiis propter metum regis (*the news of this decree was suppressed at Veii from fear of the king*).

L. 5, 13 prae metu, ne simul Romanus irrumperet, obiectis foribus extremos suorum exclusere (*from fear that the Romans should rush in at the same time, they shut the gates and excluded the hindmost of their own men*).

L. 22, 3 abi, nuntia, effodiant signum, si ad convellendum manus prae metu obtorpuerunt (*go, tell them to dig out the standard, if their hands are too numb with fear to wrench it up*).

Similarly propter multitudinem, prae multitudine, propter vulnera, prae vulneribus, etc.

Ter. Heaut. 308 prae gaudio . . . ubi sim nescio.

Caes. 2, 8, 1 et propter multitudinem hostium et propter eximiam opinionem virtutis proelio supersedere statuit.

L. 6, 40, 1 cum prae indignitate rerum stupor silentiumque inde ceteros patrum defixisset.

L. 28, 36, 12 incerto prae tenebris, quid aut peterent aut vitarent, foede interierunt.

L. 45, 39 prae pudore videntur insignia ipsi sua udituri.

Rosc. A. 32 verum ego forsitan propter multitudinem patronorum in grege adnumerer.

Tus. 1, 42 solem prae iaculorum multitudine non videbitis.

Caes. 1, 26 propter vulnera militum nostri triduum morati eos sequi non potuerunt.

L. 21, 56 iam moveri nequibant prae lassitudine ac vulneribus.

Mil. 38 neque prae lacrimis iam loqui possum.

L. 22, 5 prae strepitu ac tumultu nec consilium nec imperium accipi poterat (*neither admonitions nor commands could be heard for the uproar and confusion*).

FEAST.

Cena, *the principal meal of the day*; **epulae**, *a banquet*; **epulum**, *a solemn public entertainment*; **convivium**, *a repast among friends, a convivial meal.*

Q. F. 3, 1, 6 venit ad nos Cicero tuus ad cenam, cum Pomponia foris cenaret.

Tus. 5, 21 mensae conquisitissimis epulis extruebantur.

Mur. 36 Maximus epulum (*a funeral banquet*) populo Romano dabat.

Vat. 12 ita illud epulum est funebre, ut munus sit funeris, epulae quidem ipsae dignitatis ("*the* epulum *is so far funereal that the show of gladiators* (munus) *is part of the funeral, but the feast itself is for the honour of him who gives it*"—Long).

Sen. 13 bene maiores accubitionem epularem amicorum, quia vitae coniunctionem haberet, convivium nominaverunt (*our ancestors appropriately named the reclining of friends at festive entertainments* convivium, *because it was a common enjoyment of life*).

Over the walnuts and the wine, inter pocula.

FEW.

Pauci, negatively — *few, not many*, affirmatively — *a few*; plures, *more than a few*. *There are few who believe*, pauci sunt qui credant. *There are a few who* (*and they*) *believe*, pauci sunt qui credunt.

Sall. C. 18 sed antea item coniuravere pauci contra rem publicam in quis Catilina fuit.

Att. 8, 15 malo interdum multi me non caute quam pauci non honeste fecisse existiment.

Fin. 4, 5 pauca mutat; vel plura sane (*he makes a few changes, or for that matter more than a few*).

Phil. 6, 6 nunc enim sunt pauci illi quidem, sed tamen plures quam re publica dignum est, qui ita loquantur.

Mur. 22, 46 unum sustinere pauci possunt, utrumque nemo.

HOW FEW.

Quam pauci, *how few, generally*. **Quotus quisque**, *how few, as an interrogative exclamation, always in a disparaging sense — each how many-eth*. Quotus quisque is used in principal sentences and generally (always in Cicero) in nominative. Quoto cuique lorica est? quis equum habet? (Curt. 9, 3). *How much you have written in how few words*, quam multa quam paucis scripsisti! *The heaps of the slain show how few escaped*, acervi caesorum ostendunt, quam pauci effugerint. *How few men are handsome!* quotus quisque formosus est! *How few people pay heed to dreams!* quotus est quisque qui somniis pareat!

Tus. 5, 35 cottidie nos ipsa natura admonet quam paucis rebus egeat.

L. 45, 2 legati exposuerunt, quam paucorum militum iactura tanta hostium strages facta; quam cum paucis rex fugisset.

Off. 2, 19 videmus quam in paucis spes, quanto in paucioribus facultas, quam in multis sit audacia.

Tus. 2, 4 quotus quisque philosophorum invenitur, qui sit ita moratus ut ratio postulat?

Planc. 25 quotus quisque iuris peritus est, ut eos numeres, qui volunt esse? (*even if we count those who claim to be*).

Div. 2, 39 quotus quisque est qui voluptatem neget esse bonum?

Lig. 9, 26 quotus enim istud quisque fecisset, ut . . . ad eos ipsos rediret.

FIRST (adjective).

Primus, *first of many;* **prior**, *first of two. Osiris was the first who made ploughs,* Osiris primus aratra fecit; *it is uncertain whether Osiris or Triptolemus first made ploughs,* incertum est utrum Osiris an Triptolemus prior aratra fecerit.

N. Thras. 2, 6 neque quisquam est vulneratus nisi qui prior impugnare voluit.

Rosc. 34, 96 occiso Sex. Roscio quis primus Ameriam nuntiat?

L. 28, 14, 1 prior Hasdrubal in aciem copias eduxit, deinde et Romani processere.

L. 37, 14, 4, C. Livius—is enim est primus rogatus sententiam. . . .

L. 30, 42, 2 tum de legatis Philippi et Carthaginiensium actum. Priores Macedonas introduci placuit.

L. 1, 5, 6 rem immaturam nisi aut per occasionem aut per necessitatem aperire noluerat. Necessitas prior venit.

Verg. A. 1, 581 prior Aenean compellat Achates.

L. 39, 31 primus hostem percussit.

L. 2, 1 Brutus prior concedente collega fasces habuit.

Mur. 8 quaesturam una petiit, at sum ego factus prior.

Unus is interchanged with primus, in combination with ordinal numbers giving a date. Plato uno et octogesimo anno est mortuus, *Plato died in his eighty-first* (*one and eightieth*) *year* (Sen. 5).

FIRST (adverb).

Primum enumerates — *first in order,* or *for the first time;* **primo** differentiates — *at first,* or *at the beginning,* as opposed to *by and by.* **Primum,** as *first of a series,* implies *afterwards oftener;* **primo** gives prominence to *the change of action* and implies *afterwards otherwise. He crossed the Apennines for the first time,* Appenninum primum transiit; *Hannibal first crossed the Alps, then ravaged Italy,* Hannibal primum Alpes transiit, deinde Italiam vastavit; *Cæsar first hesitated, then said "the die is cast,"* Caesar primo cunctatus est, deinde, "iacta," inquit, "alea est".

L. 40, 15 non hodie me primum frater accusat, sed hodie primum aperte.

Pomp. 2 primum de genere belli, deinde de magnitudine, tum de imperatore deligendo.

N. D. 2, 1 primum docent esse deos, deinde quales sint, tum mundum ab eis administrari, postremo consulere eos rebus humanis.

Sall. C. 10 primo (*not* primum) imperi, pecuniae deinde cupido crevit.

Tus. 3, 6 primo Stoicorum more agamus, deinde nostro instituto vagabimur.

Caes. 7, 15 datur petentibus venia, dissuadente primo Vercingetorige, post concedente.

Fin. 1, 16 improborum facta primo suspicio insequitur, dein sermo atque fama, tum accusator, tum iudex.

Sall. I. 94 primo mulieres et pueri fugere, deinde uti quisque muro proxumus erat, postremo cuncti, armati inermesque.

1.—When the first of two consecutive actions is expressed as a requisite or customary preliminary to the second, *first* = **prius**. *He never advanced without first reconnoitring*, numquam progressus est, nisi prius speculatus: *I will accompany you, but I must go home first*, te comitabor, sed domum mihi prius eundum est.

Div. 2, 49, 101 dicam igitur, . . . si prius . . . videro.

Off. 2, 1, 1 de quibus dicere adgrediar, si pauca prius . . . dixero.

R. P. 1, 24, 38 numquam enim, quale sit illud . . . intellegi poterit, nisi, quid sit, fuerit intellectum prius.

Fam. 3, 12, 1 gratulabor tibi prius; ita enim rerum ordo postulat; deinde ad me convertar.

L. 44, 19 prius Antiochum, deinde Ptolomaeum adire iussi.

2.—But primum is used in the simple enumeration of two things.

Phil. 8, 4 bis laberis, primum quod tuas rationes communibus interponis, deinde quod quicquam stabile in regno putas (*you make a double mistake, first in preferring your own to the public interest, next in believing in the possible permanence of kingly power*).

Firstly, secondly, thirdly = **primum, deinde, tum**; *not* **primum, iterum, tertium**, unless the same thing is repeated, *e.g.*, primum, iterum, tertium consul, *consul for the first, second, third time.*

FIRST WHO.

"First who," where "first" is defined by the relative clause, = **qui primus.** *He promised a reward to the first soldier who scaled the wall*, militi praemium promisit, qui primus murum ascendisset.

If "first" is the complement of the verb "to be," the relative clause is dispensed with in Latin. *He was the first who broke the custom*, primus morem solvit.

L. 1, 24, 7 illis legibus populus Romanus prior non deficiet.

L. 39, 31 primus hostem percussit.

L. 2, 20 fertur pronuntiasse militi praemia, qui primus, qui secundus castra hostium intrasset.

L. 1, 56 imperium summum Romae habebit, qui vestrum primus osculum matri tulerit.

1.—If the relative is explanatory, not restrictive, the sense is different, and the construction is the same as in English. *The first (front) legions, who (= and they) had crossed, kept the enemy at bay*, primae legiones, quae transierant, hostes arcebant.

Caes. 2, 10 primos, qui transierant, equitatu circumventos interfecerunt.

L. 39, 31 pudor movit primos centuriones, qui inter tela praetorem conspexerunt.

2.—There is also the case where "first" is predicate and where the relative clause defines the subject or the person or thing that is first. *He is first (greatest) who forgives his enemies*, is est primus, qui inimicis ignoscit.

L. 22, 29 saepe ego audivi eum primum esse virum, qui ipse consulat, quid in rem sit, secundum eum, qui bene monenti oboediat (*I have often heard that the man is first who himself decides what the right thing is, and that he is second who follows the good advice of another*): *cf.* with unus.

Or. 5, 18 in eo libro quem unum reliquit *disertos* ait *se vidisse multos. . . .*

3.—Superlatives follow the analogy of ordinals, and are thrown into the relative clause. *Themistocles sent the most faithful slave he had*, Themistocles misit servum, quem fidelissimum habebat.

Planc. ap. Fam. 10, 23, 6 veniat Caesar cum copiis, quas habet firmissimas (*let Caesar come with the strongest forces that he has*).

Div. 1, 17 vovisse dicitur uvam se deo daturum, quae maxima esset in vinea.

4.—Sometimes omnium (rar ly eorum) is attached to the superlative and becomes the antecedent to the relative. *I am about to describe the most memorable war that was ever waged*, bellum maxime omnium memorabile, quae umquam gesta sunt, scripturus sum.

Sall. I. 14 homo omnium quos terra sustinet sceleratissumus (*the most consummate villain the earth bears*).

5.—Instead of the superlative, nemo, nihil, or other negative may be used with the comparative, the relative being put in the ablative. This is the favourite construction where a clause stands in apposition. *Cato, the most learned man who lived at that time*, Cato, quo nemo illis temporibus doctior erat.

Fin. 5, 13 animi virtutes ex ratione gignuntur, qua nihil est in homine divinius (*the most godlike faculty in man*).

R. P. 2, 14, 27 sequamur enim potissimum Polybium nostrum, quo nemo fuit in exquirendis temporibus diligentior.

FLEE.

Fugere, *to flee from danger;* **effugere**, *to flee from danger successfully, to escape:* "mortem fugimus omnes, effugit nemo". **Confugere**, *to flee for succour, take refuge with.* Ad te confugimus, *we flee to you for protection.* **Profugere**, *to flee from misfortune.* Domo profugit propter aes alienum, *he fled from his home on account of debt.*

Caes. 7, 38 haec ab ipsis cognoscite, qui ex ipsa caede fugerunt.

Or. 1, 33, 150 est enim magni laboris, quem plerique fugimus.

Att. 3, 7, 1 odi enim celebritatem (*society*), fugio homines.

Att. 7, 24 non dubito quin Gnaeus in fuga sit; modo effugiat. Ego a consilio fugiendi, ut tu censes, absum.

N. D. 3, 6 effugere enim nemo id potest, quod futurum est.

L. 1, 37 multi mortales, cum hostem effugissent, in flumine ipso periere.

N. Eu. 5 in castellum Phrygiae, quod Nora appellatur, confugit.

Ver. 3. 22 colonus quod decumanorum iniurias ferre non poterat, ex agro profugerat.

Pomp. 9 ex suo regno sic Mithridates profugit, ut ex eodem Ponto Medea illa quondam profugisse dicitur.

Verr. 3, 22, 55 colonus, quod decumanorum iniurias ferre non poterat, ex agro profugerat.

Fugit Romam = *he fled Rome*, or, *he fled to Rome*. But fugere is commonly used as a neuter verb, unless it means *to escape the notice of*. *This did not escape their notice*, hoc eos non fugit. *It escaped my notice that this was done*, me fugit hoc factum esse. *I am aware that you said so*, me non fugit te ita dixisse. *He is aware how difficult it is*, eum non fugit quam difficile sit.

FLOW.

Manare, *to flow from a source and spread*, opposed to contineri *or* claudi; **fluere**, *to flow as a running stream*, opposed to stare *or* haerere.

Planc. 23 sine capite manabit (*shall flow without a source*).

Div. 1, 34 Herculis simulacrum multo sudore manavit (*dripped with much sweat*).

Ac. 2, 29 cuius generis error ita manat, ut non videam quo non possit accedere.

Div. 1, 35 tanti terrae motus facti sunt, ut flumina in contrarias partes fluxerint.

Sen. 10 ex Nestoris lingua melle dulcior fluebat oratio.

FORGET.

Obliviscor scribere, *I forget to write, as a duty;* **obliviscor me scribere**, *I forget that I am writing, as a fact.*

Att. 6, 1, 20 me obsecras amantissime, ne obliviscar vigilare.

Ov. M. 2, 439 paene est oblita pharetram tollere cum telis.

Verr. 4, 12, 27 peripetasmata emere oblitus es?

Quinct. 17, 54 (hos) consulere oblitus est.

Or. 2, 4 me senem esse sum oblitus fecique id, quod ne adulescens quidem feceram.

1.—Oblivisci in classical Latin takes the genitive of a person, and the accusative of a thing, the genitive if metaphorical.

Fin. 5, 1 vivorum memini, nec tamen Epicuri licet oblivisci.

L. 32, 21, 23 nostrorum ipsi vulnerum, si vultis, obliviscamur.

Fam. 1, 7, 7 ut nostrae dignitatis simus obliti.

Brut. 60 subito totam causam oblitus est.

2.—Oblitus is sometimes used (never in good prose) in a passive sense.

Verg. E. 9, 53 nunc oblita mihi tot carmina (*now all my songs are forgotten*).

To be forgotten = oblivione obrui, exstingui, oblivioni dari, etc.

L. 32, 21, 24 cetera stupra virginum matronarumque oblivioni dentur.

FORMER—LATTER.

Unless for collateral reasons, **hic** refers to the last mentioned = *the nearer, the latter*, **ille** refers to the first

mentioned = *the more remote, the former. We admire Horace and Vergil, the former for his elegance, the latter for his simplicity,* Horatium et Vergilium, illum ob elegantiam, hunc ob simplicitatem admiramur. Duas a te accepi epistulas: respondeo igitur priori prius (*to the former first*).

Sall. C. 54 Caesar beneficiis ac munificentia magnus habebatur, integritate vitae Cato. Ille mansuetudine et misericordia clarus factus, huic severitas dignitatem addiderat.

1.—But when the first mentioned of two things is nearer to the speaker in idea and the nature of the thing, "hic" and "ille" change places.

L. 30, 30 melior tutiorque est certa pax quam sperata victoria; haec (*the former*) in tua, illa (*the latter*) in deorum manu est (*sure peace is better and safer than anticipated victory: the former is in your own control, the latter in the control of the gods*).

L. 22, 39 erras, Paule, si tibi minus certaminis cum Terentio quam cum Hannibale futurum censes; nescio an infestior hic adversarius (Terentius) quam ille (Hannibal) hostis maneat.

Am. 2 cave Catoni anteponas ne istum quidem quem Apollo sapientissimum iudicavit; huius enim facta, illius (Socratis) dicta laudantur.

L. 3, 72 hoc socios audire, hoc hostes, quo cum dolore hos (*the former*), quo cum gaudio illos (*the latter*)?

Verg. 8, 466 filius huic (*the former*), illi (*the latter*) comes ibat Achates.

2.—When priority, whether logical or grammatical, is ignored, "hic" naturally precedes "ille" = *the one—the other* (ὁ μέν—ὁ δέ).

L. 2, 51 inter duas acies Etrusci, cum in vicem his atque illis terga darent, occidione occisi.

3.—Alter repeated = *former—latter*, is used in either order.

Off. 1, 26 Philippum Macedonum regem, rebus gestis et gloria superatum a filio, facilitate et humanitate video superiorem fuisse: itaque alter (Philippus) semper magnus, alter (filius) saepe turpissimus.

Fin. 4, 24, 65 valet alter plus cottidie, alter videt.

Att. 14, 19, 1 accepi binas a te litteras, alteras sexto die, alteras quarto.

Sall. I. 7, 5 quorum alterum ex providentia timorem, alterum ex audacia temeritatem adferre plerumque solet.

4.—Of two things not specifically mentioned *the former* is made by "prior," *the latter* by "posterior". *The former part of the work was finished before the latter was contracted for*, prior pars operis prius perfecta est, quam posterior pars locata est.

L. 40, 6 caput mediae canis praecisae et prior pars ad dextram, posterior ad laevam viae ponitur.

Tus. 1, 47 prior pars orationis tuae faciebat, ut mori cuperem, posterior ut modo non nollem, modo non laborarem.

Top. 14, 57 prior quartus posterior quintus a dialecticis modus appellatur.

Ac. 2, 14, 44 ita priori posterius, posteriori superius non iungitur.

FREEDMAN.

Libertus, *in reference to his master*, or *manumitter*; **libertinus**, *in reference to other classes of individuals*, servi et

ingenui. Tiro fuit libertinus, *not* libertus, *but* Tiro fuit Ciceronis libertus, *not* libertinus.

Verr. 1, 47 Trebonius libertum suum heredem fecit (*Trebonius made his own freedman his heir*).

Or. 1, 9 Gracchus libertinos in urbanas tribus transtulit (*Gracchus transferred the freedmen to the city tribes*).

Quint. 5, 10 qui servus est, si manu mittatur, fit libertinus (*a manumitted slave becomes a freedman*).

GREAT FRIEND.

Amicus magnus, *a great friend = a friend who is a great man, a patron;* **amicissimus**, *a great friend = a devoted friend.*

Fam. 7, 29 sed, amice magne, noli hanc epistulam Attico ostendere.

Mil. 36 non enim inimici mei te mihi eripient, sed amicissimi.

1.—So, *a great fool* = stultissimus; *a great coward*, ignavissimus; *a great liar*, mendacissimus; *a great scoundrel*, improbissimus; *a great profligate*, flagitiosissimus; *a great scholar*, doctissimus; *a great chum*, familiarissimus.

Verr. 3, 94 certe hoc, quod adhuc nemo nisi improbissimus fecit, posthac nemo nisi stultissimus non faciet.

2.—But *great* qualifying a word which does not admit of comparison must be made by "magnus," *e.g.*, magnus mathematicus, *a great mathematician;* magnus poeta, *a great poet;* magnum opus, *a great work.*

Ac. 2, 33 Polyaenus magnus mathematicus fuisse dicitur.

Div. I. 37 negant enim sine furore quemquam poetam magnum esse posse.

Fam. 10, 6 haec si et ages et senties, tum eris non modo consul et consularis, sed magnus etiam consul et consularis.

L. 26, 41, 19 maximus mihi ad hoc tempus vates.

A great uncle, avunculus magnus; *a great aunt*, amita magna; *a great-great uncle*, avunculus maior; *a great-great aunt*, amita maior.

ON THE FRONT.

A fronte, *on the front, on the side of the front;* **in fronte**, *on the front, forming part of the front. On the front of the book is a picture,* in fronte libri est imago.

Phil. 3, 13 a tergo, fronte, lateribus tenebitur, si in Galliam venerit.

L. 21, 34 undique ex insidiis barbari a fronte ab tergo coorti comminus eminus petunt.

L. 31, 24, 9 porta ea velut in ore urbis posita.

L. 10, 36, 14 eos a fronte urgere pedites, ab tergo circumvecti equites.

L. 27, 48, 8 collis oppositus arcebat, ne aut a fronte aut ab latere adgrederentur.

L. 28, 33 quattuor cohortes in fronte statuit.

Sall. C. 59 cohortes veteranas in fronte locat.

Adversus, *in front, facing one:* collis adversus, *a hill in front:* adversi dentes, *the front teeth;* adversa vulnera, *wounds in front.*

FRUITFUL.

Frugifer, *fruit-bearing;* **fructuosus** is stronger, *teeming with fruit;* **fertilis**, *capable of bearing fruit.*

Tus. 2, 5 ut agri non omnes frugiferi sunt, qui coluntur, sic animi non omnes culti fructum ferunt; atque, ut ager quamvis fertilis sine cultura fructuosus esse non potest, sic sine doctrina animus.

GARDEN.

Hortus, *a kitchen garden.* **Horti**, *a house with pleasure grounds, a country* or *suburban seat.*

L. 23, 9 gladium in publicum trans maceriam horti abiecit.

Att. 12, 19 cogito interdum trans Tiberim hortos aliquos (*an estate*) parare.

Off. 3, 14 dictitabat se hortulos aliquos (*a small estate*) emere velle.

Mil. 24 Pompeio in hortos nuntiavit (*he sent intelligence to Pompey at his villa*).

GENERAL.

Dux, *the general* or *commander-in-chief*, sometimes used, like **legatus**, of a *lieutenant-general* or *general of a division;* **imperator**, *the commander-in-chief*, in respect of his being invested by a **lex curiata** with the **imperium militare**, and as conducting the war **suis auspiciis**, especially used of *distinguished generals;* **legati**, *staff-officers* or *aides-de-camp*, appointed by the senate, but under the orders of the commander-in-chief, and directly responsible to him.

N. Pel. 4 in Leuctrica pugna, imperatore Epaminonda, Pelopidas fuit dux delectae manus.

Caes. 6, 8 praestate eandem nobis ducibus virtutem, quam saepenumero imperatori praestitistis.

Phil. 11, 8 ita se contulerant ad auctoritatem senatus, ut deposcerent imperatorem et ducem C. Caesarem.

L. 28, 28 tot tam praeclaris imperatoribus uno bello absumptis superstes est populus Romanus.

Caes. C. 3, 51 aliae enim sunt legati partes atque imperatoris; alter omnia agere ad praescriptum, alter libere ad summam rerum consulere debet.

1.—After a victory, the troops saluted the general by the title imperator.

Caes. C. 3, 71 Pompeius eo proelio imperator est appellatus.

2.—From the time of Tiberius **imperator** ceased to be a military title, and was used only for that of **Kaiser**. When it was given to a general it was placed after his name, but when applied to the Caesars it was generally (not always) placed before their names, *e.g.*, *M. Tullius Cicero imperator*, but *Imperator Caesar Augustus.*

Tac. A. 3, 74 erant plures simul imperatores . . . concessit quibusdam et Augustus id vocabulum, ac tunc Tiberius Blaeso postremum (*several generals bore the title "imperator" at the same time; Augustus granted it to a certain number, and now, for the last time, Tiberius granted it to Blaesus*).

GRATEFUL.

Iucundus, *grateful, delightful;* **gratus**, *grateful, thankworthy.* "Iucundum est, quod iuvat et voluptatem affert; gratum, ob quod gratiae debentur." Hence a thing may be *gratum* without being *iucundum.*

Att. 3, 24 nam ista veritas, etiamsi iucunda non est, mihi tamen grata est.

Att. 1, 8 id ego Tadio et gratum esse intellexi et magno opere iucundum.

Fam. 4, 6 cuius officia iucundiora scilicet saepe mihi fuerunt, numquam tamen gratiora.

Att. 1, 17 fuit mihi saepe et laudis nostrae gratulatio tua iucunda et timoris consolatio grata.

Fam. 13, 18 tale iudicium non potest mihi non summe esse iucundum; quod, cum ita sit, esse gratum necesse est.

Fam. 5, 15 amor tuus gratus et optatus; dicerem iucundus, nisi id verbum in omne tempus perdidissem.

Gratus mihi, *grateful to me*, i.e., *agreeable to me;* gratus in *or* erga me, *grateful to me*, i.e., *thankful to me.* Similarly, ingratus mihi, *ungrateful to me*, i.e., *disagreeable;* ingratus in *or* erga me, *ungrateful to me*, i.e., *unthankful.*

L. 1, 15 multitudini tamen gratior fuit quam patribus.

Fam. 11, 10 gratiorem me esse in te posse, quam isti perversi sint in me, exploratum habes.

Fam. 5, 5 tu quam gratus erga me fueris, ipse existimare potes; quantum mihi debeas, ceteri existimant.

Planc. 33 quid est pietas nisi voluntas grata in parentes?

L. 2, 8 gratae in vulgus leges fuere (because *vulgus* has no dative: *Cf.* L. 9, 33 nec in vulgus quam optimo cuique gratior).

Fam. 7, 32 quam (rem publicam), quamvis in me ingrata sit, amare non desinam.

Caes. 7, 30 fuit haec oratio non ingrata Gallis.

N. D. 1, 33 in Democritum ipsum, quem secutus est, fuit ingratus.

L. 38, 50, 7 duas maximas orbis terrarum urbes ingratas . . . in principes inventas, Romam ingratiorem.

GRATIFICATION.

Oblectatio, *pastime*, applies to what is done for pleasure; **delectatio**, *satisfaction*, applies to what is done with pleasure. So **oblectare**, *to amuse, dispel ennui*, is lower that **delectare**, *to edify as well as amuse.*

Or. 1, 26 in eis artibus, in quibus non utilitas quaeritur necessaria, sed animi libera quaedam oblectatio.

Am. 27 in hac amicitia requies plena oblectationis fuit.

Off. 1, 30 hominis autem mens semper aliquid aut anquirit aut agit videndique et audiendi delectatione (*not* oblectatione) ducitur.

Tus. 2, 3 lectionem sine ulla delectatione neglego (*I eschew uninteresting reading*).

Or. 1, 43 mira quaedam in cognoscendo suavitas et delectatio.

Sen. 11 quas si exsequi nequirem, tamen me lectulus meus oblectaret (*yet my couch would afford me pleasure*).

Q. F. 2, 14 ego me in Cumano satis commode oblectabam (*not* delectabam).

Or. 2, 14 cum his me oblecto, qui res gestas aut orationes scripserunt suas. (Note the position of suas = *their delivered speeches*).

Fin. 1, 5 existimo te minus ab eo delectari, quod orationis ornamenta neglexerit.

Fin. 1, 1 etenim si delectamur, cum scribimus, quis est tam invidus, qui ab eo nos abducat?

Fam. 4, 3, 3 quae quidem vel optimis rebus et usui et delectationi esse possent.

GREEKS.

Graeci, *the Greeks, as a nation and a historical name;* **Graii**, *the Greeks, with praise, as a heroic race in days of yore,* opposed to barbarians; **Graeculi**, *the Greeks, with dispraise, as a degenerate race in the days of Roman supremacy;* **Achivi**, *the Greeks of the Trojan war and the Homeric period;* **Achaei**, *the Greeks, as members of the Achaean League;* **Achaici**, *persons incidentally connected with Greece* or *Achaia. Mummius obtained the title of Achaicus for the destruction of Corinth and the complete subjugation of Greece,* Achaicus dictus est Mummius ob eversam Corinthum et Achaiam devictam.

R. P. 1, 37 Graeci dicunt omnis aut Graios esse aut barbaros.

Inv. 2, 23 aeternum inimicitiarum monumentum Graios de Graiis statuere non oportet.

Or. 1, 11 verbi enim controversia iam diu torquet Graeculos homines contentionis cupidiores quam veritatis.

Mil. 21 comites Graeculi, quocumque ibat (*some miserable Greek followers*).

Iuv. 3, 78 omnia novit Graeculus esuriens; in caelum iusseris, ibit (*the starveling Greek knows everything; he'll go to heaven, if you have bidden him*).

Hor. Ep. 1, 2, 14 quidquid delirant reges, plectuntur Achivi.

L. 35, 37 Philopoemen, evocatis principibus, societati Achaeorum Lacedaemonios adiunxit.

Att. 1, 13 Achaici homines (*Romans in Achaia*).

GRIEF.

Dolor, *grief felt, grief at heart;* **luctus** and **maeror**, *grief manifested,* luctus, *by objective signs, as, mourning dress,* maeror, *by subjective signs, as, tears or sad countenance.* Dolere, lugere, and maerere are similarly distinguished.

Tus. 4, 8 luctus aegritudo ex eius, qui carus fuerit, interitu acerbo, maeror aegritudo flebilis; dolor aegritudo crucians.

Att. 12, 28 maerorem minui; dolorem nec potui, nec si possem vellem.

Phil. 12, 8 dolorem iustissimum, si non potuero frangere, occultabo.

Balb. 27 dolorem alii, nos luctum maeroremque suscepimus.

Phil. 11, 1 magno in dolore, vel maerore potius (*amid my poignant, or rather my uncontrollable grief*).

Clu. 5 ita flagrare coepit amentia, ut eam non pudor, non pietas, non filii dolor, non filiae maeror a cupiditate revocaret (dolor, *the stifled indignation of the son* = aegritudo crucians; maeror, *the demonstrative grief of the daughter* = aegritudo flebilis).

Sest. 29 luctum nos hausimus maiorem, dolorem ille animi non minorem.

Phil. 9, 5 est autem ita affectus, ut nemo umquam unici filii mortem magis doluerit, quam ille maeret patris (*that no one has ever felt more grief for the loss of an only son than he shows for the death of his father*).

Planc. 41 nec loqui prae maerore potuit.

Fam. 14, 4, 3 non queo plura iam scribere; inpedit maeror.

Att. 12, 14, 3 quod me ab hoc maerore recreari vis, facis ut omnia; . . . nihil enim de maerore minuendo scriptum ab ullo est, quod ego non domi tuae legerim. Sed omnem consolationem vincit dolor.

L. 2, 7 matronae annum ut parentem Brutum luxerunt.

HAPPEN.

Accidere and **evenire**, *to happen, of favourable and unfavourable occurrences,* accidere *with reference to the result,* evenire *with accessory reference to the circumstances which bring about the result.* **Contingere** marks a closer connexion between cause and effect, *to happen by a natural process, as might be predicted under the circumstances, especially of issues depending on the merit or demerit of the individual.* **Usu venire** (*not* evenire), *to happen, of what falls within one's experience.*

Off. 2, 23 Agim regem, quod numquam antea apud eos acciderat, necaverunt.

Fam. 6, 21 timebam ne evenirent ea, quae acciderunt.

Sall. C. 51 illis merito accidet, quidquid evenerit.

N. Mil. 1, 1 accidit ut Athenienses Chersonesum colonos vellent mittere.

Att. 8, 6 moriar, si magis gauderem, si id mihi accidisset.

Div. 1, 14 at nonnumquam ea, quae praedicta sunt, minus eveniunt.

Att, 7, 26 non venit usu mihi quod tu tibi scribis.

Rosc. C. 11 quod item nuper in Erote comoedo usu venit.

N. Han. 12 Hannibal uno loco se tenebat in castello, semper verens ne usu veniret, quod accidit.

N. D. 1, 5, 11 quod non Academiae vitio, sed tarditate hominum arbitror contigisse.

Phil. 2, 7, 17 Mayor tibi idem, quod illis accidit, contigisset.

Mil. 28 num quis igitur est tam demens, qui hoc, Clodio vivo, contingere potuisse arbitretur?

Par. 5, 1 soli igitur hoc contingit sapienti, ut nihil faciat invitus, nihil dolens, nihil coactus.

Phil. 2, 7 qualis (dux) si qui nunc esset, tibi idem, quod illis accidit, contigisset.

Brut. 24 quod peringeniosis hominibus neque satis doctis plerumque contingit.

Brut. 84 volo id oratori contingat, ut cum auditum sit eum esse dicturum, locus in subselliis occupetur.

Am. 20 quod non fere contingit nisi eis, qui etiam contemnendos se arbitrantur.

Div. 1, 57 quod maxime contingit aut dormientibus aut mente permotis.

1.—*I, thou, he happened to be* = **accidit ut.** *I happened to fall,* accidit ut caderem; *it happened to be full moon,* accidit ut esset luna plena; *we happened to be at Rome,* accidit ut Romae essemus, or (if "happened" is unemphatic) Romae forte fuimus.

2.—*Happen = take place* is made by **fieri.** *This happened at Rome,* hoc Romae factum est. Quod veritus sum, factum est (Att. 8, 12a). *As generally happens,* ut fit, or ut fieri solet.

His death happened at Athens, Athenis mortuus est.

HAPPINESS.

Beata vita, or **beate vivere. Felicitas** = *good fortune, luckiness, success.*

Fin. 2, 27, 86 si amitti vita beata potest, beata esse non potest (*if happiness can be lost, it cannot be happiness*).

Fin. 2, 27, 86 beate vivere alii in alio, vos in voluptate ponitis (*some place happiness in one thing, some in another, you place it in pleasure*).

Fin. 5, 28 Theophrasti igitur tibi liber ille placet de beata vita? (*the well-known book of Theophrastus about happiness*).

Tus. 5, 9 vexatur ab omnibus in eo libro quem scripsit de vita beata (*he is attacked on all hands in reference to the book which he wrote on happiness;* in eo libro = *in the case of the book,* not, as often, *in the compass of the book*).

Fin. 5, 29 beate enim vivendi cupiditate incensi omnes sumus (*we are all stirred by the passion for happiness*).

Pomp. 16, 47 de felicitate, quam praestare de se ipso nemo potest.

N. Lys. 1 Lysander magnam reliquit sui famam, magis felicitate quam virtute partam.

L. 30, 30 ne tot annorum felicitatem in unius horae dederis discrimen.

HASTEN.

Maturare and **festinare** are objective = *to hasten;* **properare** is subjective = *to be eager to hasten, to be in a hurry.*

(*a*) The infinitive is more common with **properare** than with the other two.

(*b*) **Festinare** and **properare** are never used transitively in Cicero and Caesar, **maturare** only once or twice; *e.g.,* Clu. 61 huic mortem maturabat inimicus; Caes. C. 1, 63 maturandum iter existimabant.

Caes. 1, 7 maturat ab urbe proficisci.

Att. 3, 26 tu, quaeso, festina ad nos venire.

Sull. 19 properatum vehementer est (*there was a great display of zeal*).

Att. 16, 4 illud est mihi submolestum, quod parum Brutus properare videtur (*I feel a little annoyed that Brutus seems to be in no hurry*).

Sall. I. 77 ni id festinaret, in summo periculo suam salutem fore.

Tac. A. 13, 17 Nipperdey quamvis . . . ante oculos inimici (mors) properata sit in illum supremum Claudiorum sanguinem [*cf.* 1, 56 with Dräger-Becher's note].

HEALTH.

Valetudo is a neutral word (vox media), being defined, like its English equivalent, by the context, or by a qualifying adjective.

Caes. C. 3, 49 Caesaris exercitus optima valetudine utebatur.

Fin. 2, 20 Epicurus habebat rationem valetudinis.

Fam. 14, 9 ad ceteras meas miserias accessit dolor de Dolabellae valetudine.

Att. 7, 2 valetudo tua me valde conturbat.

Brut. 48 is processisset honoribus longius, nisi semper infirma atque etiam aegra valetudine fuisset.

L. 24, 20, 7 Marcellum ab gerundis rebus valetudo adversa Nolae tenuit.

HEAR.

Audire, *to hear* (generally); **exaudire**, *to hear in spite of some obstacle or difficulty, such as distance, noise, or weak voice = to catch,* (often) *to hear what is not meant to be heard, to overhear.*

L. 1, 27 equitem clara increpans voce, ut hostes exaudirent, redire in proelium iubet.

Lig. 3 quantum potero voce contendam, ut populus hoc Romanus exaudiat.

Div. 1, 57 homines etiam, cum taciti optant quid, non dubitant quin di illud exaudiant.

L. 2, 27 neque decretum exaudiri consulis prae strepitu ac clamore poterat.

Ac. 2, 7 quam multa, quae nos fugiunt in cantu, exaudiunt in eo genere exercitati!

Att. 4, 8 dic, oro te, clarius: vix enim mihi exaudisse videor (*speak, I beseech you, louder; for I hardly seem to have caught the words*).

N. Dion. 9, 4 fit strepitus, adeo ut exaudiri posset foris.

Cat. 4, 7 sed ea quae exaudio dissimulare non possum.

Phil. 11, 8 at enim—nam id exaudio—Caesari adulescentulo imperium extraordinarium mea sententia dedi.

1.—Audivi te canentem (or cum caneres), *I heard you singing;* audivi te canere, *I heard that you sing* or *were singing.* But Cicero uses the infinitive in recalling to the jury the deposition of a witness. Minucium dicentem audistis = *you heard Minucius say;* Minucium dicere audistis = *you heard Minucius affirm on oath.*

Brut. 49 neminem fere praetermittimus eorum, quos aliquando dicentes audivimus.

Fat. 2 audiam te disputantem, ut ea lego, quae scripsisti.

Verr. 1, 48 ipsum Ligurem pro testimonio dicere audistis.

Verr. 4, 40 erat hiems summa, ut Sopatrum dicere audistis.

Verr. 2, 5 Heium iuratum dicere audistis.

R. P. 6, 15 quoniam haec est vita, ut Africanum audio dicere, quid moror in terris?

2.—Audire is followed by de, ex, a, or ab; hence audire de aliquo = *to hear something from one*, or *concerning one.*

Brut. 26 audivi equidem ista de (*from*) maioribus, sed numquam sum adductus ut crederem.

R. P. 2, 15 saepe enim hoc de (*from*) maioribus natu audivimus.

Balb. 5 audivi hoc de (*from*) parente meo puer.

Phil. 12, 12 multa enim falsa de me audierunt.

Sen. 13 saepe audivi e maioribus natu, qui se porro pueros a senibus audisse dicebant.

Or. 3, 33 equidem saepe hoc audivi de patre et de socero meo.

Fam. 3, 11, 1 magis videbar tibi gratulari, cum de te ex te ipso audiebam.

Par. 6, 1, 45 multi ex te audierunt, cum diceres neminem esse divitem . . .

HEAR WELL.

Audire bene (male), *to be well* (*ill*) *spoken of*, *to have a good* (*bad*) *reputation* — Greek *εὖ, κακῶς ἀκούειν*. *To hear well or ill* must be rendered by a circumlocution, as bene, male auribus uti, auditu valere, surdaster esse. *Not to hear* — *to be deaf*, is not non or nihil audire, but sensu audiendi carere, auribus captus esse.

Tus. 5, 40 erat surdaster M. Crassus; sed aliud molestius, quod male audiebat.

Fin. 3, 17 est hominis ingenui et liberaliter educati velle bene audire a parentibus, a propinquis, a bonis etiam viris.

N. Dion. 7 insuetus male audiendi (*unused to be badly spoken of*).

Tus. 5, 40 congregantur in unum omnia, ut idem oculis et auribus captus sit.

Rab. 7 mancus et omnibus membris captus.

L. 21, 58, 5 capti auribus et oculis metu omnes torpere.

Att. 10, 8, 9 tamen nos recte facere et bene audire vult.

Att. 6, 1, 2 haec . . . ridicule interpretantur, qui me idcirco putent bene audire velle, ut ille male audiat.

Verr. 4, 25, 57 iste . . . non laboravit, quid non modo in Sicilia, verum etiam Romae in iudicio audiret.

HEART.

Cor in good prose = *the heart, in a physical sense*, except in the phrase **cordi esse alicui**, *to be agreeable to one's wishes. The arrow touched his heart*, sagitta cor eius tetigit. *From the heart*, **animo**, ex animo, *or* ex animi sententia; *to love from the heart*, ex animo amare ("corde amare" in comic poets).

Div. 1, 52 num censes ullum animal, quod sanguinem habeat, sine corde esse posse?

L. 1, 58, 11 cultrum, quem sub veste abditum habebat, eum in corde defigit.

Fam. 9, 16 ego uno utor argumento, quam ob rem me ex animo vereque arbitrer diligi.

L. 1, 39 evenit facile, quod dis cordi esset.

L. 28, 18, 5 eodem etiam lecto Scipio atque Hasdrubal, quia ita cordi erat regi, accubuerunt.

Att. 5, 3, 3 Dionysius nobis cordi est.

A good heart, animus benignus, benevolus; *a bad heart*, animus malus, improbus. *Be of good heart*, bono animo sis. Iubet bono animo esse (L. 1, 41).

To know by heart, memoria tenere; *to learn by heart*, ediscere. Magnum numerum versuum ediscere dicuntur (Caes. 6, 14).

He retired into the heart of Macedonia, abdidit se in intimam Macedoniam (Fam. 13, 29).

HIGH.

Altus is used of what is above or below the ground. Altus mons, *a high mountain;* altum flumen, *a deep river.* So **fastigium** – *the highest point of anything raised above the ground*, or, by inversion, *the lowest point of anything sunk in the ground.*

Som. Scip. 5 Nilus praecipitat ex altissimis montibus.

Curt. 7, 16 altissima quaeque flumina minimo sono labuntur.

Or. 28, 98 alte enim cadere non potest (*he cannot fall further*).

1.—**Summus mons**, *the topmost part of the mountain;* **altissimus mons**, *a very high*, or *the highest mountain.*

Caes. C. 3, 95 omnes in altissimos montes confugerunt.

Caes. 1, 6 mons altissimus impendebat (*a very high mountain overhung*).

Caes. 1, 22 prima luce summus mons ab Labieno tenebatur (*at dawn of day the mountain top was held by Labienus*).

2.—**(Mare) altum**, or **mare profundum**, *the deep sea, the deep*, the former *simply with reference to depth*, the latter *with reference to unfathomable depth*, or *as the lowest region of depth.* Hence **altitudo** (not **profundum**) **maris** is used of *measurable depth.*

Pl. Men. 2, 1, 2 quando ex alto procul terram conspiciunt (*when from the deep they espy the land afar*).

Planc. 6 ut mare profundum et immensum (*like a deep and boundless sea*).

Caes. 4, 25 nostris militibus cunctantibus maxime propter altitudinem maris.

A deep sleep, somnus artus (**altus** post-classical). Me artior quam solebat somnus complexus est (R. P. 6, 10). Signo secundae vigiliae convenistis, quod tempus mortales somno altissimo premit (L. 7, 35, 11).

HITHER AND THITHER.*

Ultro citroque (ultro et citro) implies reciprocity or alternation = *backwards and forwards;* **huc et illuc** implies dispersion = *this way and that way.*

Caes. C. 1, 20 internuntiis ultro citroque missis.

R. P. 6, 9 multis verbis ultro citroque habitis, ille nobis consumptus est dies.

Off. 1, 28 una pars in appetitu posita est, quae hominem huc et illuc rapit.

N. D. 2, 39, 101 aër . . . effluens huc et illuc ventos efficit (*the air by flowing out hither and thither cause winds*).

HITHERTO.

Hactenus, *up to this point* or *limit;* **adhuc,** *up to this time or moment, as yet, still.* In good prose hactenus is never used of time. *The winter still prevents me from sailing,* hiems adhuc (*not* hactenus) me navigare prohibet. *Thus far for to-day,* in hunc diem hactenus.

Fam. 14, 15 Tulliam adhuc mecum teneo.

Att. 5, 13 ergo haec hactenus. Redeo ad urbana.

Planc. ap. Fam. 10, 23, 4 et adhuc vivit et dicitur victurus.

1.—"Hactenus" commonly marks the breaking off from something and transition to something else, but sometimes = *so far*, followed by an explanatory clause.

Att. 16, 7, 6 sed haec hactenus; reliqua coram.

R. P. 2, 44, 70 sed, si placet, in hunc diem hactenus; reliqua . . . differamus in crastinum.

Att. 11, 4 hactenus fuit quod caute a me scribi posset (*thus far only can I go in a letter with prudence*).

Or. 2, 27 artem quidem et praecepta dumtaxat hactenus (*so far*) requirunt, ut certis dicendi luminibus ornentur.

2.—In Livy and in later writers "hactenus" is sometimes used as a particle of time.

L. 7, 26 hactenus quietae utrimque stationes fuere.

L. 41, 28 hactenus feminas non minus quam viros ad hereditates admitti ius fuerat.

3.—In good Latin "adhuc" is used only of present time. In speaking of the past *still* is made by "etiam," or "etiam tum," or "ad id tempus". Etiam is also used of the present or the future.

Fam. 14, 1 Plancius me cupit esse secum et adhuc retinet.

Fam. 6, 14 Caesari, sicut adhuc feci (*present-perfect*) libentissime supplicabo.

N. Mil. 5 qua pugna nihil adhuc exstitit nobilius.

* Balanced opposites do not always stand in the same order in different languages. The Romans said ultro et citro, *thither and hither* = German hin und her. *Cf.* (Hor. C. 2, 3, 26) serius ocius, *sooner or later;* so Anglicè *ins and outs*, Scoticè *outs and ins.*

Tus. 2, 17, 40 sed adhuc de consuetudine exercitationis loquor, nondum de ratione et sapientia.

Top. 6, 29 ut haec: hereditas est pecunia. Commune adhuc; multa enim genera pecuniae.

Verr. 3, 23 cum iste etiam cubaret.

Sall. C. 61 Catilina inter hostium cadavera repertus est, paululum etiam spirans.

Caes. C. 3, 13 perterrito etiam tum exercitu princeps Labienus procedit.

Caes. C. 3, 93 pugnantibus etiam tum ac resistentibus Pompeianis.

Sall. I. 21 obscuro etiam tum lumine milites Iugurthini signo dato castra hostium invadunt.

Or. 2, 22 omnes etiam tum retinebant illum Pericli sucum.

Or. 2, 3, 12 cum etiam tum in lecto Crassus esset.

Att. 6, 2, 10 cupiebam etiam nunc plura garrire, sed lucet.

Att. 3, 12, 3 ego etiam nunc eodem in loco iaceo.

Att. 13, 25, 3 etiam nunc si dubitas, fac, ut sciamus.

L. 23, 12, 6 "quid est, Hanno?" inquit "etiam nunc paenitet belli suscepti adversus Romanos?"

Ter. Andr. 116 egomet quoque eius causa in funus prodeo, nil etiam suspicans mali.

Cat. 1, 1 quamdiu etiam furor iste tuus nos eludet?

Caes. C. 3, 79 haec ad id tempus Caesar ignorabat.

Att. 7, 12 unam adhuc a te epistulam acceperam ("acceperam" is the epistolary tense for "accepi" = *as yet I have received but one letter from you*).

Fam. 6, 1, 2 qui in te adhuc iniustior, quam tua dignitas postulabat, fuit.

Fam. 12, 5, 2 hiemps adhuc rem geri prohibuerat.

Att. 9, 2A, 3 nos adhuc, quid Brundisi actum esset, plane nesciebamus.

4.—"Adhuc," however, is sometimes used by Cicero in the sense of "etiam tum," in indirect speech. (See Riemann, Études sur la Langue de T. Live., index.)

Verr. 4, 12 negavit adhuc revertisse.

Or. 1, 21 scripsi etiam illud quodam in libello disertos cognosse me nonnullos, eloquentem adhuc neminem (but Cicero would not have said "adhuc neminem cognoverat").

5.—In Livy and later writers "adhuc" is frequently used of past time = Fr. encore.

L. 10, 31 nec in Samnitibus adhuc nec in Etruria pax erat.

L. 33, 49 Ephesi regem est consecutus, fluctuantem adhuc animo.

L. 21, 48, 4 gravis adhuc vulnere erat.

L. 28, 40, 10 cum vigerem adhuc viribus.

L. 27, 40, 8 plenum adhuc irae in civis M. Livium . . . Q. Fabio . . . respondisse.

Tac. H. 1, 16 neque erat adhuc damnati principis exemplum.

6.—Still = *even to this day* or *at this hour* is "(etiam) hodie," or "etiam nunc".

L. 1, 26 id hodie quoque publice semper refectum manet.

R. P. 2, 9 id quod retinemus hodie (*a practice we still observe*).

Or. 1, 55 clarissimi cives etiam hodie ei studio praesunt.

Rosc. A. 52 quae (spes) si manet, salvi etiam nunc esse possumus.

7.—*Ever as yet* = adhuc semper.

Or. 1, 26 enuntiabo quod adhuc semper tacui.

8.—"Still" before a comparative = etiam. *Still greater*, etiam maior, or maior etiam.

Off. 1, 30 erat in L. Crasso multus lepos; maior etiam in C. Caesare.

Verr. 3, 75 dic etiam clarius.

Also "still more," without *etiam*.

Quinct. 31, 95 miserum est deturbari fortunis omnibus, miserius est iniuria.

Phil. 2, 22, 54 o miserum te, si haec intellegis, miseriorem, si non intellegis cet.

L. 3, 6, 6 discessere socii pro tristi nuntio tristiorem (*masc.*) domum referentes.

9.—*Not yet* = nondum. "Non adhuc" without a separating word is questionable, but "neque adhuc," "nihil adhuc," "adhuc non," are quite common.

Off. 2, 21 nondum centum et decem anni sunt cum lex lata est (*it is not yet a hundred and ten years since the law was passed*).

Att. 3, 14 non commovi me adhuc Thessalonica.

Phil. 2, 44 res publica se adhuc tantum modo ulta est, nondum recuperavit (*the republic as yet has only avenged its wrongs, not recovered its strength*).

N. D. 3, 7, 15 non igitur adhuc . . . intellego deos esse.

Thus far Varro (of a quotation), haec (*not* hactenus) Varro.

Off. 3, 28, 103 haec fere contra Regulum.

L. 3, 10, 14 haec tribuni.

HOLD.

Obtinere, *to hold, maintain*, never strictly = *to obtain*. *Cicero holds the first place among Roman writers*, Cicero principem locum inter Latinos scriptores obtinet.

Verr. 3, 93 biennium provinciam obtinuit.

Caes. C. 1, 30 Sardiniam obtinebat M. Cotta, Siciliam M. Cato.

L. 1, 16 maestum aliquamdiu silentium obtinuit.

Balb. 27 volumus quaedam, contendimus, experti sumus: optenta non sunt ("*we failed to hold them*"—Tyrrell).

Hence = *to make good, defend successfully, carry a point, gain* (*a suit*).

Verr. 3, 71 possumus hoc teste, quod dicimus, obtinere (*succeed in proving*).

Fam. 1, 8 eo tu consule omnia, quae voles, optinebis.

Rosc. C. 4 ad iudicium hoc modo venimus, ut totam litem aut obtineamus aut amittamus.

Or. 21 id unum ad optinendas causas potest plurimum.

Att. 7, 25 malas causas semper obtinuit, in optima cecidit.

Att. 4, 18, 3 (16, 11) contra dicente et nihil obtinente Torquato.

Fam. 1, 4, 1 causam . . . optinebamus.

Brut. 66, 233 adhibebat ad optinendas causas curam etiam et gratiam.

HONOUR.

Honos is objective = *a position, post* or *action which confers honour;* **fides** is subjective = *the principle of honour, integrity of character, veracity. A man of stainless honour,* homo spectata fide; *we have lost all but honour,* omnia nisi fidem nostram perdidimus.

Planc. 25 honorum populi (= quos populus defert) finis est consulatus.

N. Cato 1, 1 M. Cato . . . priusquam honoribus operam daret, versatus est in Sabinis.

Sen. 20 cuius interitum ne crudelissimus quidem hostis honore sepulturae carere passus est.

Caes. 6, 13 Druides magno sunt apud eos honore.

Arch. 4 adest vir summa fide M. Lucullus.

Officii causa, *for the sake of honour,* not honoris causa, which = *out of respect, in order to show honour.* Quem honoris causa nomino, *whom I name with all respect,* the usual formula when living persons were mentioned by name, like the Parliamentary phrase "the honourable member".

HOPE.

Sperare, *to hope,* implies reasonable probability; **optare**, *to hope against hope,* "to look forward to what can only happen by some extraordinary stroke of good fortune" (Reid, Balb., 4).

Att. 11, 19 cogis me sperare, quod optandum vix est.

Att. 8, 15A qui ut adduci ad ullam condicionem possit, magis opto quam spero.

Fam. 2, 10, 4 haec ad te in praesenti scripsi, ut sperares te adsequi id, quod optasses.

Pomp. 9 tantum victus efficere potuit, quantum incolumis numquam est ausus optare (*never would have dared to look forward to*).

Fam. 9, 17 tu tamen debebis optare optima, cogitare difficillima (*hope for the best, prepare for the worst*).

1.—**Sperare** is regularly followed by the accusative and infinitive. The construction with **ut** belongs to late Latin. "Sperare ut" occurs once in Livy (34, 27), "spes ut" once in Cicero (Am. 19).

The Latin requires the future infinitive, where the hope is directed to the future. *He hopes to come,* sperat se venturum (esse).

Posse and **velle** are equivalent to future infinitives. *He hopes to be able to come,* sperat se venire posse (*not* fore ut venire possit).

Sen. 19 sperat adulescens diu se victurum (*a young man hopes to live a long time*).

Caes. 1, 3 totius Galliae imperio sese potiri posse sperant.

L. 28, 44 non speraverat Hannibal fore, ut tot in Italia populi ad se deficerent.

2.—The present infinitive is used where the hope is expressed that an action, of which one has received no intimation, has already begun and is progressing or lasting. *I hope you are now approaching the city,* sperabam iam te urbi appropinquare.

Fam. 4, 6, 3 sperabam tuum adventum adpropinquare.

Fam. 2, 2 spero (*I flatter myself*) nostram amicitiam non egere testibus.

3.—Instead of the future the present may be used of a hope which is capable of instant realisation, or which is directed to the result or effect of an event which has just occurred or is about to occur. *I hope that you will forgive me*, spero te mihi ignoscere.

Caes. C. 3, 8 dominos navium interfecit magnitudine poenae reliquos deterreri sperans.

Tus. 1, 41 magna me spes tenet, bene mihi evenire, quod mittar ad mortem.

Fam. 14, 7, 2 navem spero nos valde bonam habere.

Att. 5, 21, 1 spero te istic iucunde hiemare.

4.—The perfect infinitive follows the analogy the present; that is, it is used of a hope which is directed to the result or effect of an actual occurrence, or concerns a conjectured occurrence of which one has received no intimation. *I hope I have made out my plea to your satisfaction*, spero tibi me causam probasse.

Fam. 15, 1 sperabam eos, qui nostram mansuetudinem perspexerant, amiciores populo Romano esse factos.

L. 4, 15 Maelium bilibris farris sperasse libertatem se civium suorum emisse.

L. 45, 41 defunctam esse fortunam publicam mea calamitate spero.

L. 44, 22 deos huic favisse sorti spero.

Att. 8, 3, 7 est quaedam spes Afranium in Pyrenaeo cum Trebonio pugnasse.

5.—The parenthetic **ut spero** is correspondingly used in connexion with the present and perfect as well as the future.

Att. 7, 2 omnia experiar et, ut spero, adsequar.

Phil. 14, 11 sed id quidem restat, ut spero, victoribus.

Planc. ap. Fam. 10, 15 sedulitas mea, ut spero, et mihi et rei publicae tulit fructum.

Fam. 16, 4, 3 omnia viceris, si, ut spero, te validum videro.

6.—**Sperare** is rarely used of what is undesirable, never in Cicero without a qualifying negative, *e.g.*, Rosc. 4 sin a vobis, id quod non spero (*which I hope will not be the case*), deserar, tamen animo non deficiam (see Landgraf's note).

7.—In personal constructions **optare** is regularly followed by **ut**; rarely by the accusative and infinitive, never in classical prose unless for structural symmetry or other collateral reason. Optatum (optandum) est follows the analogy of optabile est, and takes infinitive, accusative and infinitive, and sometimes ut. Optatum illud est, in hoc reo finem accusandi facere (Verr. 5, 71).

Pl. Aul. prol. 11-12 inopemque optavit potius eum relinquere quam eum thensaurum commostraret filio.

HORSE.

Eques, *a horse-soldier, a trooper.* Ducenti equites, *two hundred horse*; ducenti equi, *two hundred horses.* But **equus** is used in the sense of eques in the phrase equis virisque, *with*

horse and foot, metaphorically -- with might and main, with tooth and nail.

L. 35, 44 omnem se Graeciam armis, viris, equis, omnem oram maritimam classibus completurum.

Phil. 8, 7 armis, equis, viris (*with all the forces at our command*).

Off. 3, 33 cum his viris equisque, ut dicitur, decertandum est.

Cf. velis remisque (Tus. 3, 11); ventis remis (Fam. 12, 25); armis et castris (Off. 2, 24).

ON HORSEBACK.

In equo (or equo), *on horseback*, simply *mounted*; **ex equo**, *on horseback*, as the position from which some act is performed, *e.g.*, ex equo pugnare, ex equis colloqui.

Mil. 10 obviam ei fit Clodius, expeditus, in equo, nullis impedimentis (*Clodius met him on the road, lightly equipped, on horseback, without luggage*).

L. 26, 10, 6 quos cum ex Arce Capitolioque Clivo Publicio in equis decurrentis quidam vidissent.

Pis. 25, 60 legati in equis.

L. 2, 13 in Summa Sacra Via fuit posita virgo insedens equo.

N. D. 2, 2 Castor et Pollux ex equis pugnare visi sunt.

L. 1, 12, 9 ex equo tum forte Mettius pugnabat.

Similarly **in vinculis** and **ex vinculis**, *in chains*.

L. 6, 16 haec dextra, qua Gallos fudi a delubris vestris, iam in vinculis et catenis erit?

Caes. 1, 4 Orgetorigem ex vinculis causam dicere coegerunt (lit. *out of chains*).

L. 29, 19 Pleminium legatum vinctum (= in catenis) Romam deportar placere et ex vinculis causam dicere.

Cf. Caes. 4, 33, 1 genus hoc est ex essedis pugnae.

HOST.

Hospes, *a host*, as *a friend, one who entertains gratuitously*; **caupo**, *one who entertains for pay, an innkeeper*.

Pl. Most. 2, 2, 48 (479) hospes necavit hospitem captum manu.

Div. 1, 27 alterum ad cauponem divertisse, ad hospitem alterum.

Hospes is used both of host and guest = *a guest friend*.

Deiot. 3 quam (dextram) regi Deiotaro hospes hospiti porrexisti.

Ov. M. 1, 144 non hospes ab hospite tutus.

HOUR.

Strictly, a Roman hour was a 12th part of day or night. Hence it varied with the season of the year (from 45 minutes to 1 hour 15 minutes), and only coincided with an hour of our

day at the two equinoxes. The equinoctial hour known to astronomers came in process of time into common use. Horae nunc aequinoctiales non cuiuscumque diei significantur (Plin., N. H.).

Ter. Eu. 341 dum haec dicit, abiit hora.

Mil. 10 fit obviam Clodio hora fere undecima.

Att. 4, 3 haec ego scribebam hora noctis nona (*I am writing this at three in the morning*).

Rosc. A. 7 cum post horam primam noctis occisus esset, primo diluculo nuntius hic Ameriam venit (*although he was not murdered till after the first hour of the night, this messenger was at Ameria at the screech of dawn*).

1.—**Prima hora** = *at the first hour*, or *in the first hour.*

Mart. 4, 8, 1 prima salutantes atque altera conterit hora.

Hor. Ep. 1, 17, 6 si te grata quies et primam somnus in horam delectat.

Att. 4, 3, 4 nihil esse, quod in campum nocte veniretur; se hora prima in comitio fore (*there was no occasion for his repairing to the Campus Martius by night; he* (Metellus) *would be in the forum at six in the morning*).

2.—*From hour to hour, hourly* = in horas, in singulas horas, in singula diei tempora, omnibus horis.

Att. 14, 20, 4 consilia temporum sunt; quae in horas (*from hour to hour*) commutari vides.

L. 2, 12 proinde in hoc discrimen accingere, ut in singulas horas (*every moment*) capite dimices tuo.

Caes. 7, 16 per certos exploratores in singula diei tempora, quae ad Avaricum gererentur cognoscebat (*by a fixed hourly service of scouts he got intelligence of the operations at Avaricum*).

Rosc. A. 53 cum omnibus horis aliquid atrociter fieri videmus aut audimus (*when every hour we see or hear of some atrocity*).

Sen. 20 mortem igitur omnibus horis inpendentem timens qui poterit animo consistere?

3.—**Horae** is not used of *hours* or *portions of time in a general sense* = **tempus (tempora).** (See **Leisure.**)

Fam. 7, 1 neque dubito, quin per eos dies matutina tempora (*the morning hours*) lectiunculis consumpseris.

Sall. I. 6 pleraque tempora in venando agere (*he spent many hours of his time in hunting*).

Caes. 5, 11, 6 in his diebus circiter dies X consumit, ne nocturnis temporibus ad laborem militum intermissis.

Caes. 5, 40, 7 ipse Cicero . . . ne nocturnum quidem sibi tempus ad quietem relinquebat.

Sall. I. 108, 2 conloquio diem locum tempus ipse delegeret.

HOW.

Quam, *how, to what extent*, always implies a high degree; **ut**, *how*, is used simply of the fact, not of the degree, after verbs **sentiendi et declarandi**, particularly **video**, **scio**,

sentio, cognosco, audio, dico, doceo. *See how he despises us,* videte ut nos despiciat = eum nos despicere. **Ut** occurs also in direct sentences, and always qualifies the whole clause, whereas **quam** usually qualifies a single word or phrase. *You see how he openly despises us,* videtis ut aperte nos despiciat; *you see how openly he despises us,* videtis quam aperte nos despiciat. **Quanto** (*not* **quam**) is used before comparatives. We say **quam prudens, quanto prudentior.**

Fin. 2, 10 quam haec sunt contraria!

Verr. 1, 60 quam aperte, quam improbe fecerit, longum est dicere.

Tus. 3, 29 sed haec inter se quam repugnent plerique non vident.

Caes. 1, 43 docebat quam veteres quamque iustae causae necessitudinis ipsis cum Haeduis intercederent, ut omni tempore totius Galliae principatum Haedui tenuissent.

Leg. 1, 23, 61 quam se ipse noscet!

Hor. S. 2, 6, 53-54 " ut tu semper eris derisor ".

Hor. S. 2, 8, 62 " ut semper gaudes inludere rebus humanis ".

L. 10, 18, 11 " ut sese in Samnio res habent " ?

Att. 1, 16, 4 credo te audisse ut me circumsteterint (*I think you must have heard how they beset me*).

Verr. 2, 43 videte ut, dum expedire sese vult, induat (*how he entangles himself*).

Rosc. A. 46 videtis ut omnes despiciat, ut hominem prae se neminem putet.

Mil. 24 quae postea in eum congesta sunt, ut sustinuit, ut contempsit ac pro nihilo putavit!

Off. 2, 19 videmus quam in paucis spes, quanto in paucioribus facultas, quam in multis sit audacia.

Quo modo, quo pacto, quem ad modum, *how,* in what manner; **unde,** *how,* from what source; **qui,** *how,* expresses surprise or incredulity, usually in direct questions which do not expect an answer.

Verr. 3, 20 quo modo hoc doces?

Am. 2 quo modo, ut alia omittam, mortem filii tulit! (quem ad modum is not used in exclamations).

Tus. 5, 26 non video quo modo sedare possint mala praesentia praeteritae voluptates.

Fam. 2, 5 haec negotia quo modo se habeant ne epistula quidem narrare audeo (*how these matters stand I don't venture to tell, even in a private letter*).

Att. 10, 8, 9 quo modo illa fert publicam cladem, quo modo domesticas tricas!

Caes. 7, 83 quid quoque pacto agi placeat constituunt (*they settle what is to be done, and how*).

Flacc. 4 numquam laborant quem ad modum probent quod dicunt; sed quem ad modum se explicent dicendo.

Att. 1, 7 velim cogites quem ad modum bibliothecam nobis conficere possis.

Fam. 6, 6, 10 at nos quem ad modum est complexus!

Rosc. A. 34 ubi aut unde audivit Glaucia?

N. D. 1, 23 unde tibi notae sunt opiniones nationum?

N. D. 1, 30 qui potest esse in eius modi trunco sapientia?

Fin. 2, 28 qui potest habitare in beata vita summi mali metus?

Fin. 2, 4 qui fit, ut ego nesciam, sciant omnes, quicumque Epicurei esse voluerunt? (*how comes it that I don't know this, while all such as have chosen to become Epicureans are aware of it?*).

Vat. 17 quaero qui possis eos, quos crimine coniungis, testimonio disiungere.

HOWEVER.

Utcumque, *howsoever, whensoever* — *no matter how* or *when*, attaches an adverbial clause to an accompanying principal one, and is regularly followed by the indicative. *However that may be, keep your mind easy*, utcumque illud se habet, aequo animo sis.

Utcumque is used in Tacitus and once or twice in Livy as an adverb = *as best possible; e.g.*, L. 28, 29 auferat omnia inrita oblivio, si potest; si non, utcumque silentium tegat.

L. 26, 6 hoc ultimum—utcumque initum finitumque est—ante deditionem Capuae proelium fuit.

L. 45, 8 utcumque haec, sive errore humano seu casu seu necessitate inciderunt, bonum animum habe.

L. 44, 40 offendere in eo quod utcumque praetermissum revocari non posset.

HUNGER.

Fames, *hunger, a craving for food*, hence metaphorically = (poetic) *a longing for anything, e.g.*, auri sacra fames. **Inedia**, simply *not eating*, whether *from choice* or *otherwise*. Inedia periit, *he starved himself to death.*

Fin. 1, 11 cibo et potione fames sitisque depulsa est.

Fam. 16, 10 inedia et vi ipsius morbi consumptus es.

Planc. 10 Minturnenses Marium, fessum inedia fluctibusque, recrearunt.

Fin. 5, 27 Regulus vigiliis et inedia necatus est.

IF.

When an action or state depends on some condition, the clause containing the condition is introduced by si or one of its compounds. This clause, as usually standing first, is called the protasis, and the clause containing the conclusion is called the apodosis.

The indicative in the protasis conveys no implication as to the reality or unreality of the action or state; the subjunctive implies that the action or state is unreal. *If he says this, he*

is wrong, si hoc dicit, errat (he may or may not be saying it); *if he said this, he was wrong*, si hoc dixit, erravit (he may or may not have said it); *if he should say this, he would be wrong*, si hoc dicat, erret (but he is not saying it); *if he had said this, he would have been wrong*, si hoc dixisset, erravisset (but he did not say it).

Fat. 14 id si verum est, nihil est in nostra potestate (here there is no implication).

Fat. 5 nihil esset in nostra potestate, si ita se res haberet (*if such were the case* = such is not the case).

1.—If the protasis is indicative, the apodosis is usually indicative or imperative, but it may be subjunctive if it expresses a wish, a command, an exhortation, or a modest or indignant assertion. Si innocens est, absolvetur (eum absolvite; absolvatur; utinam absolvatur), *if he is innocent, he will be acquitted* (*acquit him; let him be acquitted; would that he were acquitted*); *if you are praised, why should I be blamed?* si tu laudaris, cur ego reprehendar?

The combination of tenses is unrestricted, and it is to be noted that the loose English present often corresponds to the future or future-perfect in Latin. *If he asks, I shall answer*, si quaeret *or* quaesiverit, respondebo; *we shall be healed, if we wish*, sanabimur, si volemus; *you shall die, if you utter a word*, moriere, si vocem emiseris; *you will do a dastardly action, if you do not give warning*, improbe feceris, nisi monueris.

Fam. 5, 2 si tu exercitusque valetis, benest (*if you and the army are well, all is well*).

Ter. Haut. 105 erras, si id credis (*you are wrong if you believe that*).

Ac. 2, 30 si dicis te mentiri verumque dicis, mentiris (*if you say that you are a liar and tell the truth, you are a liar*).

L. 25, 2 si me omnes Quirites aedilem facere volunt, satis annorum habeo.

Phil. 7, 6 si bellum omittimus, pace numquam fruemur.

L. 22, 60 si tanta clades vilem vitam non fecit, nulla faciet.

Off. 1, 28 si (naturam) sequemur, numquam aberrabimus.

Verr. 2, 69 neque tu hoc dicere audebis, nec, si cupias, licebit.

Fam. 2, 7 numquam labere, si te audies.

Verr. 5, 42 moriere, si appellaris.

Verr. 4, 39 moriere virgis, nisi mihi signum traditur (vivid present = *this instant*).

N. Ep. 4 nisi id confestim facis, ego te tradam magistratui.

Fam. 16, 4 omnia viceris, si te validum videro.

Fam. 7, 21 gratissimum mihi feceris, si ad eum ultro veneris (*you will greatly oblige me, if you make the first advance and call upon him*).

Fin. 2, 22 si id dicis, vicimus (rhetorical perfect).

L. 21, 43 si eundem (animum) habueritis, vicimus (= vicerimus).

Flacc. 25 si licuit, patris pecuniam recte abstulit filius.

Caes. 6, 13 si qui . . . eorum decreto non stetit, sacrificiis interdicunt.

Verr. 2, 61 si honoris causa statuam dederunt, inimici non sunt.

Inv. 1, 48 si ad illum hereditas veniebat, veri simile est ab illo necatum.

Verr. 4, 21 si quod erat grande vas, laeti adferebant (*if there was any large vessel, they gladly brought it*).

Mil. 33 excitate, excitate ipsum, si potestis, a mortuis.

Clu. 23 redargue me, si mentior.

Att. 4, 12 si me diligis, postridie Kal. cena apud me (*dine with me on the second*).

Att. 4, 17, 5 (16, 8) ne vivam, si scio.

Att. 5, 18 quam vellem Romae esses, si forte non es!

Div. 1, 16 fuerit (*granted*) hoc censoris, si iudicabat ementitum.

Tus. 5, 38 etenim si nox non adimit vitam beatam, cur dies nocti similis adimat?

Verr. 3, 39 si erat Heraclio mandatum, ut emeret, emisset; si non erat, qui poterat sua sponte pecuniam numerare?

L. 40, 11 ego vero, si in medio ponitur, non agnosco.

Fam. 5, 11, 2 eam, si opus esse videbitur, ipse conveniam.

Cat. 3, 3, 7 si ea . . . reperta non essent, tamen ego non arbitrabar . . .

Pl. Rud. 379 si amabat, rogas quid faceret?

2.—The indicative, as being colourless, is naturally used when two conflicting conditions are co-ordinated.

Att. 10, 8 adsequor omnia, si propero; si cunctor, amitto.

Fam. 5, 19 si feceris id, quod ostendis, magnam habebo gratiam; si non feceris, ignoscam (*if you do not, I will excuse you*).

Sall. I. 10 equidem ego vobis regnum trado firmum, si boni eritis; sin mali, inbecillum.

Fam. 14, 1 si erunt in officio amici, pecunia non derit; si non erunt, tu efficere tua pecunia non poteris.

Div. 2, 8 qui nisi revertisset, in eo conclavi ei cubandum fuisset, quod proxuma nocte corruit; at id neque, si fatum fuerat, effugisset, nec, si non fuerat, in eum casum incidisset (*if it had been decreed by fate, he would not have escaped* (*even if he had turned back*), *and if it had not been decreed, he would have met with that disaster* (*even if he had turned back*)).

3.—An ironical condition introduced by way of afterthought by **nisi forte, nisi vero,** is always expressed in the indicative.

Mur. 6 nemo fere saltat sobrius, nisi forte insanit (*unless, perchance, he is mad*).

Mil. 33 frangetis impetum vivi, cuius vix sustinetis furias insepulti? nisi vero sustinuistis eos, qui cum facibus ad curiam cucurrerunt.

Mil. 3, 8 an est quisquam qui hoc ignoret . . ? Nisi vero existimatis dementem P. Africanum fuisse [see Prof. Reid's valuable note].

Fat. 16, 37 necesse est enim in rebus contrariis duabus . . . nisi forte volumus Epicureorum opinionem sequi cet.

4.—The subjunctive, it has been said, implies the unreality of the action or state. The perfect is rare, and the pluperfect, which is used of an action supposed, contrary to the fact, to have already occurred, presents no difficulty. The vexed question concerns the present and imperfect. The distinction between the two rests on their relation to time rather than on the notion of possibility or impossibility (**sumptio dandi, sumptio ficti**). Mr. Roby, in his contribution to the discussion of the question (*Classical Review*, I., 197), puts the distinction in a nutshell. "The imperfect subjunctive," he says, "is used when you contemplate the present as the resultant of the past, and the present subjunctive is used when you contemplate the present as the starting-point of the future."

There are many cases where the use of the present or imperfect is a matter of subjective choice. The one or the other is employed according as the writer or speaker glances at the past or future. Such cases should be interpreted in the light of other examples which from their nature can only be viewed from one standpoint and expressed in one and the same way. If the sense is unambiguous, the expression is precise. *If he were to rise from the dead, he would say this*, si ab inferis exsistat (*not* exsisteret), hoc dicat; *if he were still alive, he would say this*, si viveret (*not* vivat), hoc diceret; *if you were in my shoes, you would think differently*, tu si hic sis, aliter sentias = *if you were to put yourself in my place*; tu si hic esses, aliter sentires = *if you were* (*and had been*) *in my place*.

L. 39, 37 si exsistat hodie ab inferis Lycurgus, gaudeat ruinis eorum.

Fin. 3, 2 Caepio, ut opinio mea fert, in principibus iam esset, si viveret (*Caepio in my opinion would now be one of our leading men, were he still alive*).

Fin. 5, 5 quod si ita se habeat, non possit beatam vitam praestare sapientia (praestare, *to insure*, points to the future).

Sen. 23 si quis deus mihi largiatur, valde recusem.

Rosc. C. 16 levior esset auctoritas Cluvi, si diceret iuratus, quam nunc est, cum dicit iniuratus.

Cat. 1, 8 haec si tecum patria loquatur, nonne impetrare debeat? (*if your country should speak thus with you, ought she not to prevail?*).

L. Praef. nec satis scio, nec, si sciam, dicere ausim.

Caecil. 11 neque est, quod possim dicere, neque, si esset, dicerem.

Off. 3, 25 si gladium quis apud te sana mente deposuerit, repetat insaniens, reddere peccatum sit, officium non reddere.

Plaut. Pseud. 4, 7, 138 si graderere tantum, quantum loquere, iam esses ad forum.

N. D. 2, 18 haec, si, bis bina quot essent, didicisset Epicurus, certe non diceret.

L. 2, 40 nisi filium haberem, libera in libera patria mortua essem.

L. 31, 7 si piguisset vos in Africam traicere, hodie in Italia Hannibalem haberetis.

Fin. 3, 2 si ibi te esse scissem, ad te ipse venissem.

L. 39, 23 si diutius vixisset, id bellum gessisset.

Am. 11 si voluisset, paruissem.

Phil. 2, 36 quantus fuisses, si illius diei mentem servare potuisses!

Arch. 7 si nihil litteris adiuvarentur, numquam se ad earum studium contulissent.

Caes. C. 3, 111 quas (naves) si occupavissent, mare totum in sua potestate haberent.

Rosc. A. 6 si has inimicitias cavere potuisset, viveret.

L. 40, 15 si pro alio dicendum esset, tempus ad componendam orationem sumpsissem.

Phil. 2, 15 si meum consilium auctoritasque valuisset, tu hodie egeres, nos liberi essemus, res publica non tot duces exercitusque amisisset (*you would now be a beggar, we should be free, and the commonwealth would not have lost so many leaders and armies*).

Am. 9, 32 si utilitas amicitias conglutinaret, eadem commutata dissolveret.

Tus. 1, 37, 89 si mors timeretur, non Brutus in proelio concidisset (*if there were fear of death, Brutus would not have fallen in battle*).

Caecil. 5, 19 Sicilia tota si una voce loqueretur, hoc diceret.

Har. Resp. 3, 5 qui quorum hominum esset, nesciremus, nisi se Ligurem ipse esse diceret.

L. 4, 38, 5 nec dubium erat, quin, si tam pauci simul obire omnia possent, terga daturi hostes fuerint.

Or. 1, 16, 71 numquam mehercule hoc dicerem, si eum quem fingo, me ipsum esse arbitrarer.

5.—In many cases the imperfect refers to past time (never to future). It is used of repeated and continued action, where the pluperfect would be appropriate if the action were represented as completed and momentary.

Tus. 1, 37 cur Camillus doleret, si haec post trecentos et quinquaginta fere annos eventura putaret?

Phil. 8, 4 num igitur (Opimium), si tum esses (*if you had lived at that time*), temerarium civem aut crudelem putares?

Verr. 2, 1 neque tam facile opes Carthaginis tantae concidissent, nisi illud receptaculum classibus nostris pateret (*unless that station had been open to our fleets*).

6.—The indicative is the regular construction in the apodosis with verbs and expressions denoting necessity, propriety, duty, ability and the like, where, with implied non-fulfilment of the action, such necessity, etc., is regarded as existing independent of the condition.

Verr. 4, 41 non possum istum accusare, si cupiam.

Verr. 4, 7 si velim, nonne possum?

Mil. 22 hos nisi manu misisset, tormentis etiam dedendi fuerunt.

Pomp. 17 quod si privatus esset hoc tempore, tamen is erat deligendus.

Verr. 1, 56 cuius (pupilli) aetatem et solitudinem, etiam si tutores non essent (*as there were*), defendere praetor debuit.

Phil. 2, 38 eum patris loco, si ulla in te pietas esset (*as there is not*), colere debebas.

Fin. 4, 23 si verum respondere velles, haec erant dicenda.

L. 2, 38 si unum diem morati essetis, moriendum omnibus fuit (*you must all have died*).

Serv. ap. Fam. 4, 5 si hoc tempore non diem suum obisset, paucis post annis tamen ei moriendum fuit.

Quinct. 13 si id velles, iam pridem actum esse poterat.

Div. 2, 8 num id vitari potuit, si paruisset?

L. 3, 52 quid, si hostes ad urbem veniant, facturi estis? (*what do you propose to do, if the enemy come to the city?*).

Att. 2, 24, 4 quod si impetrasset, iudicia fore videbantur.

Quinct. 13, 43 at si id velles, iam pridem actum esse poterat.

Sall. I. 85, 48 quae si dubia aut procul essent, tamen omnis bonos rei publicae subvenire decebat.

7.—A periphrastic past indicative in the apodosis is nearly equivalent to a pluperfect subjunctive. *If you had said this, you would have been wrong*, si hoc dixisses, erraturus fuisti *or* eras (= erravisses).

L. 2, 1 quid futurum fuit (*what would have happened*), si illa plebs agitari coepta esset tribuniciis procellis?

Verr. 3, 52 relicturi agros omnes erant (*sc.* et reliquissent), nisi ad eos Metellus Roma litteras misisset.

L. 5, 53 quod facturi fuimus, si sedes nostrae deflagrassent.

Div. 1, 15 conclave illud, ubi erat mansurus, si ire perrexisset, proxima nocte corruit.

L. 37, 14, 4 qui id alteri suaderet quod ipse, si in eo loco esset, facturus fuerit.

L. 40, 20 ut, nisi vesper esset, extemplo senatum vocaturi consules fuerint.

8.—But the subjunctive is sometimes found in the apodosis instead of the indicative, the necessity, etc., being in such cases expressed hypothetically. *I could, if I wished*, possim (*usually* possum), si velim.

Brut. 83 (Thucydidis) orationes ego laudare soleo; imitari neque possim, si velim, nec velim fortasse, si possim.

Cf. Verr. 4, 9 te neque debent adiuvare, si possint, neque possunt, si velint.

Verr. 1, 27 haec si diceret, tamen ignosci non oporteret.

Verr. 4, 31 si iudex non esses, te potissimum hoc persequi oporteret.

Clu. 6 mihi ignoscere non deberetis, si tacerem.

Phil. 3, 5 esset enim ipsi certe statim serviendum, si Caesar ab eo regni insignia accipere voluisset

Caes. 7, 88 nisi milites essent defessi, omnes hostium copiae deleri potuissent.

L. 32, 12 deleri totus exercitus potuit, si fugientis persecuti victores essent.

L. 22, 61 qui si Carthaginiensium ductor fuisset, nihil recusandum supplicii foret.

9.—The past tenses of the indicative are occasionally conjoined with a subjunctive protasis where the hypothetical result is *rhetorically* expressed as in process of completion (imperfect), on the verge of completion (perfect with **paene** or **prope**), or altogether completed (pluperfect).

Verr. 5, 49 si licitum esset, matres veniebant (*the mothers were coming* (*and would have come*), *if it had been allowed*).

Leg. 1, 19 labebar longius, nisi me retinuissem (*I was slipping further, if I had not helped myself up*).

L. 2, 50 vincebat auxilio loci paucitas, ni Veiens in verticem collis evasisset.

L. 3, 1 atrox certamen aderat (= futurum erat), ni Fabius rem expedisset.

L. 28, 33 pedestre certamen erat, ni Quinctius supervenisset.

L. 2, 10 pons iter paene hostibus dedit, ni unus vir fuisset.

Fam. 12, 10 praeclare viceramus, nisi spoliatum Lepidus recepisset Antonium.

L. 3, 19 nisi Latini sua sponte arma sumpsissent, capti et deleti eramus.

L. 38, 49 si gladium in Asia non strinxissem, tamen triumphum merueram.

Hor. C. 2, 17, 27-29 me truncus inlapsus cerebro sustulerat, nisi Faunus ictum dextra levasset.

10.—When the consequence in unfulfilled conditions is introduced by an indirect interrogative, or by a consecutive conjunction, it is the hypothetical (not the dependent) relation which regulates the tense of the apodosis, and the periphrastic perfect subjunctive usually takes the place of the subjunctive pluperfect and (its equivalent) the periphrastic pluperfect. *I know not what I should do*, nescio quid faciam; *I know not what I should do if you were not here*, nescio quid facerem nisi tu adesses; *what would you have done, if I had not been here?* quid fecisses, si ego non

adfuissem? *think what you would have done, if I had not been here*, cogita quid facturus fueris, si ego non adfuissem. *If I had done this, you would have praised me*, si hoc fecissem, me laudavisses; *there is* (*was*) *no doubt that, if I had done this, you would have praised me*, non dubium est (erat) quin, si hoc fecissem, me laudaturus fueris; *there is no doubt that, if I had done this, I should have been sorry for it*, non dubium est quin, si hoc fecissem, me facti paenituisset (paenitet has no supine, and the circumlocution, "futurum fuerit ut," is not used); *there is no doubt that, if I had done this, I should have been praised*, non dubium est quin, si hoc fecissem, laudatus essem (because passive) (Reisig-Haase, *Vorlesungen*, 417).

Fam. 13, 1, 5 nec dubitat, quin ego a te nutu hoc consequi possem, etiamsi aedificaturus essem.

Fat. 3, 6 puto enim, etiamsi Icadius tum in spelunca non fuisset, saxum tamen illud casurum fuisse.

Off. 3, 9 quaero, quod negant posse, id si posset, quidnam facerent.

L. 2, 1 neque ambigitur, quin pessimo publico id facturus fuerit, si priorum regum alicui regnum extorsisset (direct = fecisset, si extorsisset).

L. 40, 56 si vita longior suppetisset, haud dubium fuit, quin eum in possessione regni relicturus fuerit (direct = suppetisset, reliquisset).

L. 4, 38 nec dubium erat, quin, si tam pauci simul obire omnia possent, terga daturi hostes fuerint.

L. 37, 14 neminem fidelius posse dare consilium dixit quam eum qui id alteri suaderet, quod ipse, si in eodem loco esset, facturus fuerit.

L. 10, 45 subibat cogitatio animum, quonam modo tolerabilis futura Etruria fuisset, si quid adversi evenisset.

Pis. 7 ostendis, qualis tu, si ita forte accidisset, fueris illo tempore consul futurus.

L. 24, 26 virgines eo cursu se ex sacrario proripuerunt, ut, si effugium patuisset, impleturae urbem tumultu fuerint.

Sest. 38 non dubito, quin, si modo esset in re publica senatus, statua huic in foro statueretur (because passive).

11.—The subjunctive is always used in the apodosis if the subject is the gnomic or indefinite *you* = *one*. *The memory decays if you do not exercise it*, memoria minuitur, nisi eam exerceas (*but* nisi exercetur).

Fam. 15, 21 in excitando plurimum valet, si laudes eum, quem cohortere (*or* si laudamus eum, quem cohortamur).

12.—The condition is often omitted, but may be inferred from a word or a phrase or the construction or the context.

L. 22, 54 nulla alia gens tanta mole cladis non obruta esset (= *if it had been any other people*).

L. 9, 19 uno proelio victus Alexander bello victus esset.

Tus. 1, 15 nemo umquam sine magna spe inmortalitatis se pro patria offerret ad mortem.

Hor. Ep. 1, 10, 24 naturam expelles furca, tamen usque recurret.

Tus. 1, 13 tolle hanc opinionem, luctum sustuleris (= *if you remove this opinion, you do away with grief*).

Ter. E. 252 negat quis, nego; ait, aio (= *if a man says yes, I say yes; if he says no, I say no*).

Caes. C. 1, 73 erat unum iter, Ilerdam si reverti vellent, alterum, si Tarraconem peterent (*there was one road* (*which they would have*) *if they wished to return to Ilerda, another if they were to make for Tarraco*).

L. 3, 6, 6 per se sustinendum bellum erat, quod vix Romanis fulti viribus sustinuissent.

Mil. 9, 23 Reid neque de causa nostra quicquam aliter ac nos vellemus a senatu iudicatum est.

Off. 3, 16, 66 demoliri ea, quorum altitudo officeret auspiciis.

Fin. 5, 28, 83 utinam quidem dicerent alium alio beatiorem! iam ruinas *videres.*

Att. 6, 1, 5 metui, si impetrasset, ne tu ipse me amare desineres; nam ab edicto *recessissem* et civitatem . . . *perdidissem.*

Mihi responde, si scis, *if you know, answer me;* mihi responde, num scias, *answer, telling me whether you know.*

Att. 8, 6 ego autem Curium, si quid opus esset, rogaram (*sc.* ut suppeditaret)

Fam. 9, 6 si quid ego scirem, rogarat (*sc.* ut scriberem).

IF NOT.

Si non accentuates a single word, and implies that the proposition in the principal clause holds good only in the case in which the condition in the subordinate clause is not fulfilled; **nisi** implies that the proposition in the principal clause holds good except in the case in which the condition in the subordinate clause is fulfilled. Memoria minuitur, si eam non exerceas, *the memory decays only in the case in which you do not exercise it = the memory does not decay if you exercise it;* memoria minuitur, nisi eam exerceas, *the memory decays except in the case in which you exercise it.* It is often immaterial whether **si non** or **nisi** is used, but there are certain distinct cases in which they cannot be interchanged.

Off. 3, 32 ut laudandus Regulus in conservando iure iurando, sic decem illi, quos iuratos ad senatum misit Hannibal, se in castra redituros, nisi de redimendis captivis impetravissent, si non redierunt, vituperandi.

Verr. 1, 9 hoc si non utor, non tibi iniuriam facio.

Verr. 1, 48 quid est, quod planum fieri testibus possit, si hoc non fit?

Verr. 2, 11 noli mirari, si tu hoc a me non impetras.

Off. 2, 22 aequitas tollitur omnis, si habere suum cuique non licet.

Off. 1, 22 parvi sunt foris arma, nisi est consilium domi.

Att. 8, 7 nisi me omnia fallunt, deseret.

Or. 3, 48, 185 quod fieri, nisi inest numerus in voce, non potest.

1.—**Si non**, not **nisi**, is used when *if not* has a concessive force = *though not. If the snake is not killed, it is scotched,* serpens, si non interfectus, collisus est; *if I cannot kill Catiline, I will expel him,* si Catilinam non potero interficere, expellam.

Phil. 7, 2 si non optabili, at necessario tempore.

Mil. 34 si mihi bona re publica frui non licuerit, at ego carebo mala.

Phil. 12, 8 dolorem iustissimum, si non potuero frangere, occultabo.

Quinct. 12 si non statim, paulo quidem post; si non paulo, at aliquanto.

Verr. 3, 4 si non virtute, non industria, non innocentia, non pudore, non pudicitia; at sermone, at litteris, at humanitate eius delectamini.

2.—**Si non**, not **nisi**, is used when a negative hypothesis follows its affirmative contrary, or when one word or notion is contrasted with another. *If you call in a physician, you will get well, if you don't, you will die*, si medicum adhibueris, convalesces, si non adhibueris, morieris. When the verb in the second member is understood, si non is generally replaced by **si minus** (**sin minus**), which, on the other hand, is rarely used, if the verb is repeated.

Fam. 5, 19 si feceris id, quod ostendis, magnam habebo gratiam; si non feceris, ignoscam.

Q. F. 2, 7 si perficiunt, optime; si minus, ad nostrum Iovem revertamur (*if they succeed, well and good; if not, let me betake myself to my Jupiter*).

Fam. 7, 1 quod si adsecutus sum, gaudeo; sin minus, me tamen consolor.

Att. 5, 18 si fuerit occasio, manu, si minus, locis nos defendemus.

Phil. 3, 6 si Aricinam uxorem non probas, cur probas Tusculanam?

Tus. 5, 38 si nox non adimit vitam beatam, cur dies nocti similis adimat?

3.—**Nisi** before or after a negative, from which it must be separated by one or more words = *except*, and **nisi—non** (seldomer **non—nisi**) = *only*. Nisi (*not* si non) in bonis viris amicitia esse non potest, *friendship cannot exist except among good men*, or *can exist only among good men*.

Caes. C. 3, 19 nam nobis nisi Caesaris capite relato pax esse nulla potest.

4.—**Nisi quod** followed by the indicative = *with this restriction that*.

Att. 2, 1, 11 Tusculanum et Pompeianum valde me delectant, nisi quod me aere circumforaneo obruerunt.

Tus. 1, 41, 99 nec vero ego iis . . . habeo quod suscenseam, nisi quod mihi nocere se crediderunt.

5.—**Nisi forte** generally, and **nisi vero** always, is ironical.

Par. 4 nisi forte idem hostis esse et civis potest.

Att. 7, 1, 3 me autem uterque numerat suum, nisi forte simulat alter.

Off. 1, 1, 3 nisi forte Demetrius Phalereus in hoc numero haberi potest.

Mil. 4, 8 nisi vero (*unless forsooth*) existimatis dementem P. Africanum fuisse.

6.—**Ni** (not in Caesar and Nepos) is a frequent substitute in Sallust, Livy, and Tacitus for **si non** and **nisi**. In Cicero, who uses it sparingly, and archaic writers, it is almost always employed in the sense of si non (Draeger). It is a favourite word in wagers, asseverations, judicial procedure, and a few conventional phrases, especially in connexion with **ita** and **vereri**, *e.g.*, pignus da, ni omnia memini; moriar, ni ita est; ni ita esset; quod ni esset; ni vererer (Verr. 4, 25).

He is frivolous, if not deceitful, levis est, ne dicam, fallax.

IGNORANT.

Inscius is used absolutely or with genitive; **nescius** is followed by a dependent clause. Non sum nescius (not inscius) te inscium (not nescium) hoc fecisse, *I know very well that you did this unwittingly.*

Brut. 85 omnium rerum inscius et rudis.

Phil. 9, 5 perficite ut is, quem vos inscii ad mortem misistis, immortalitatem habeat a vobis.

Ac. 2, 7, 22 distinguimus artificem ab inscio.

Deiot. 3 iratum te regi Deiotuso fuisse, non erant nescii (= *they knew very well*).

Fin. 5, 19 nec vero sum nescius esse utilitatem in historia ("nescius," substituted by Madvig for the common reading "inscius").

Imperitus and **ignarus** denote ignorance of things knowable by external as well as mental perception. "Imperitus" can be used absolutely, rarely "ignarus". *The ignorant multitude*, "imperita (*not* ignara) multitudo". "Indoctus" and the stronger "rudis," *ignorant, untutored.*

Flacc. 7 imperiti homines rerum omnium rudes ignarique.

Phil. 2, 15 non sum tam indoctus ignarusque rerum.

Div. 2, 50 Epicurum hebetem et rudem dicere solent Stoici.

IMMORTAL.

Immortalis is used of the gods, of the soul, and of things of imperishable memory, *e.g.*, gloria, laus, but not as a complimentary epithet of men. *The immortal Plato*, Plato vir divinus *or* caelestis; *immortal fame*, immortalis laus. *The immortals*, di immortales, *not* immortales alone.

Tus. 1, 32 Platonem divinum, sapientissimum, sanctissimum, Homerum philosophorum appellat.

Mur. 36 divini hominis Africani mors.

Phil. 12, 3 ipsa illa Martia, caelestis et divina legio.

Balb. 17 imperatores quorum vivit inmortalis memoria et gloria.

Phil. 10, 3 ac de hac quidem divina atque immortali laude Bruti silebo.

The term **deus** is sometimes used of an ideal man.

Or. 1, 23 equidem te in dicendo semper putavi deum (*a perfect ideal*).

Or. 2, 42 in qua (dispositione argumentorum) tu mihi semper deus videri soles.

WITH IMPUNITY.

Impune, *when one does something and is not punished for it*; **impunitus**, *when something exclusive of punishment is done to one. The soldiers dismissed the captives with impunity*; milites captivos impune dimiserunt, *if it was the soldiers that were not punished*; milites captivos impunitos dimiserunt, *if it was the captives that were not punished.*

Sall. I. 31 nam impune quaelibet facere, id est regem esse.

Rosc. A. 29 eius modi tempus erat, ut homines vulgo impune occiderentur.

Sall. C. 51 postquam bello confecto de Rhodiis consultum est, maiores nostri impunitos eos dimisere.

Caes. 1, 14 quod tam diu se impune iniurias tulisse admirarentur, eodem pertinere (here iniurias tulisse = *had committed wrongs*, not, *had suffered wrongs*).

IN AN AUTHOR.

When an author is named by metonymy for his works, "in" is made by **apud**. *In Plato*, apud Platonem. *In the Phaedrus of Plato*, in Phaedro Platonis. *This word is found in Cicero*, hoc verbum apud Ciceronem invenitur. *This word is found in Cicero's orations*, hoc verbum in Ciceronis orationibus invenitur.

"In Cicerone" means *in the case* or *person of Cicero* (like Greek ἐπί with the dative). *In Cicero there was no less vanity than eloquence*, in Cicerone non minor erat vanitas quam eloquentia. *This was passed over in Cicero's case*, hoc in Cicerone praetermissum est.

Sen. 22 apud Xenophontem moriens Cyrus maior haec dicit.

Div. 1, 24 apud Agathoclem scriptum in historia est.

Div. 1, 29 vide quid Socrates in Platonis Politia loquatur.

L. 8, 30 apud antiquissimos scriptores una haec pugna invenitur, in quibusdam annalibus tota res praetermissa est.

Phil. 3, 4 id vitium maiores nostri ne in rege quidem ferre potuerunt.

L. 45, 38 satis peccatum in Camillo a maioribus vestris est.

L. 3, 17 ausurum se in tribunis, quod princeps familiae suae ausus in regibus esset.

"In Cicerone" is correct, if the reference is to Cicero's style or manner of writing. In Thucydide orbem modo orationis desidero (Or. 71).

INDEED.

If **quidem** stands with concessive force = *indeed*, *it is true*, with **sed** or **verum** following, it is regularly attached to a personal or other appropriate pronoun, especially **ille**. The strengthened form **equidem** is generally used instead of **ego quidem**.

I love Brutus indeed, but I get now and then a little angry with him, Brutum equidem amo, sed ei interdum subirascor = (1) Brutum (*not* Brutum quidem) amo, sed ei interdum subirascor; (2) ut Brutum amo, ita ei interdum subirascor; (3) Brutum ita amo, ut ei interdum subirascar (*cf.* Pomp. 3, 8); (4) etsi Brutum amo, tamen ei interdum subirascor.

Q. F. 2, 15 reliqua non equidem contemno, sed plus habent tamen spei quam timoris (*the rest I do not indeed undervalue, but what is still to do is more a matter for hope than fear*).

Phil. 2, 9 non tu quidem tota re, sed, quod maximum est, temporibus errasti (*you were wrong, not indeed in all the details, but what is most important, in the dates*).

Fam. 2, 13 raras tuas quidem sed suavis accipio litteras.

Off. 1, 18, 60 Holden sic offici conservandi praecepta traduntur illa quidem, ut facimus ipsi, sed rei magnitudo usum quoque exercitationemque desiderat.

Brut. 77, 267 Domitius nulla quidem arte, sed Latine tamen, dicebat (*Domitius spoke, with no art, it is true, but all the same, in good Latin*).

Att. 6, 2, 2 est magnum illud quidem, verum tamen multiplex pueri ingenium (*"the nature of the youth is powerful indeed, but variable"*. —Watson).

Fam. 6, 2 misera est illa quidem consolatio, sed tamen necessaria.

Off. 1, 29 ludo et ioco uti illo quidem licet, sed tum, cum seriis rebus satis fecerimus (*we may indulge in sport and mirth, I grant, but only when we have no serious work still to do*).

Att. 12, 10 tuus dolor humanus is quidem, sed magno opere moderandus (*your grief is natural indeed, but should be considerably moderated*).

Off. 3, 18 est istuc quidem honestum, verum hoc expedit (*that course, I grant, is right, but this is expedient*).

INFLUENCE.

Auctoritas, *personal weight, the influence of the good* or *great;* **gratia**, *popularity, the influence of the favourite;* **potentia**, *power or sway, the influence of the strong.*

Verr. 6 non gratia non auctoritate cuiusquam non potentia nititur.

Rosc. A. 42 nimiam gratiam potentiamque Chrysogoni dicimus nobis obstare.

Fam. 13, 29 omnia quae potui in hac summa tua gratia ac potentia a te impetrare.

L. 1, 7 Evander tum ea auctoritate magis quam imperio regebat loca (*more by personal influence than official power*).

Auctoritas in aliquem, *authority over one;* **auctoritas apud** aliquem, *influence with one.*

Sen. 11 Appius tenebat non modo auctoritatem sed etiam imperium in suos (*Appius held not only authority but absolute command over his household*).

L. 36, 41 Hannibalis eo tempore vel maxima apud regem auctoritas erat.

INHABIT.

Incolere, *of the community;* **habitare**, *of the individual.*

Caes. 5, 14 qui Cantium incolunt (*the inhabitants of Kent*).

Verr. 4, 8 habitasti apud Heium Messanae.

1.—**Incolere** is constructed with the accusative, *e.g.*, Asiam, terras, locum, or with prepositions or prepositional adverbs of place, *e.g.*, "cis," "trans," "inter," "prope," "proxime". *The inhabitants of this place*, qui hunc locum (*not* in hoc loco) incolunt.

Caes. 1, 1 qui trans Rhenum incolunt.

L. 1, 1 qui inter mare Alpesque incolebant.

L. 21, 31 incolunt prope Allobroges.

Caes. 4, 4 quas regiones (*not* in quibus regionibus) Menapii incolebant.

2.—"Habitare in aliquo loco" is the proper classical construction, *not* "habitare locum," unless "habitare" is closely linked with a verb taking the accusative. Similarly "in luna habitatur," *not* "luna habitatur".

Verr. 5, 38 quo in loco maiores Syracusanum habitare vetuerunt.

Ac. 2, 39, 123 habitari ait Xenophanes in luna.

L. 5, 51 cum arcem dique et homines Romani tenuerint et habitaverint.

Ac. 2, 39 habitari ait Xenophanes in luna.

Verr. 4, 53 colitur ea pars et habitatur frequentissime.

Cf.:—

L. 40, 3 barbaris urbes tradidit habitandas.

Tac. Ag. 11 rutilae Caledoniam habitantium comae (*the red-haired inhabitants of Caledonia*).

INHABITANTS.

Cives and **municipes**, *the inhabitants or burgesses of a town*; **incolae** = *domiciled aliens*; **advenae** = *casual sojourners*.

Verr. 4, 11 quam (crucem) vos Reginis, itemque incolis vestris, civibus Romanis, ostendere soletis.

Verr. 4, 58 quod (signum) cives atque incolae [Syracusani] colere, advenae non solum visere, verum etiam venerari solebant.

INSANITY.

Amentia = *the absence of reason*; **dementia** = *the perversion of reason*. A man who is stunned is **amens**; a man who is exasperated is **demens**. **Insania** = *disease of mind, mental derangement*.

Clu. 6 vicit pudorem libido, timorem audacia, rationem amentia.

Deiot. 7 ita non modo nequam et improbus, set fatuus et amens es.

Phil. 12, 2, 11 ira dementiaque inflammatus.

Cat. 3, 5 tum subito Catilina scelere demens, quanta conscientiae vis esset, ostendit.

Tus. 3, 4 nomen insaniae significat mentis aegrotationem et morbum.

INSTEAD OF.

"Instead of" followed by a substantive is expressed by **pro** with ablative, or by **loco**, **in loco**, or **in locum** with genitive. *He gave money instead of corn*, pecuniam pro frumento dedit; *he was to me instead of a father*, mihi (in) parentis loco fuit. When succession or change of place is implied, **in locum** is used. *He sent the son instead of the father*, filium in patris locum misit.

L. 2, 12 scribam pro rege obtruncat.

Caes. 6, 26 his sunt arbores pro cubilibus.

L. 4, 38 sequimini pro vexillo cuspidem meam.

Sall. C. 3 pro pudore, pro abstinentia, pro virtute audacia, largitio, avaritia vigebant.

L. 3, 33 plebicola repente evasit pro truci insectatore plebis.

L. 41, 20 sumpta loco vestis regiae toga forum circumibat.

Phil. 11, 5 qui consulatum in Bruti locum se petere profitetur.

L. 40, 37 Flaccus in locum vitrici consul est declaratus.

Verr. 4, 41 Verres in eorum locum substitutus est.

Verr. 5, 28 in eorum locum et ad eorum numerum cives Romani cruciati et necati.

Verr. 4, 5, 9 sanxerunt, ne quis emeret nisi in demortui locum.

Att. 2, 19, 4 Cosconio mortuo sum in eius locum invitatus.

Brut. ap. ad. Brut. 1, 13, 1 sororis meae liberos obliviscaris esse Lepidi filios, meque iis in patris locum successisse existimes.

L. 24, 39, 12 T. Quinctium Crispinum in eius locum classi castrisque praeficit veteribus.

" Instead of " in connection with verbs is variously translated.

1.—By **non—sed.** *Instead of coming himself he sent his son*, ipse non venit, sed filium misit.

Plaut. Cap. 242 non ego erus tibi, sed servus sum (*instead of being your master I am your slave*).

N. Mil. 5 tanto plus virtute valuerunt Athenienses, ut Persae non castra sed naves petierint.

Att. 12, 16 me scriptio et litterae non leniunt, sed obturbant.

2.—By **posse** or **debere** construed with **cum**, when the excluded alternative implies power or opportunity foregone, or duty neglected. *Instead of playing he reads*, legit, cum ludere possit; *instead of watching he slumbers*, dormit, cum vigilare debeat; *Hannibal, instead of using his victory, preferred enjoying it*, Hannibal, cum victoria posset (*or* deberet) uti, frui maluit.

L. 3, 5 cum persequi posset, metu subsistit.

N. Phoc. 1 fuit perpetuo pauper, cum ditissimus esse posset (*instead of enriching himself, he remained poor*).

L. 22, 34 consules Fabianis artibus, cum debellare possent, bellum traxisse.

L. 45, 37 cum te praeda partienda locupletem facere posset, pecuniam regiam translaturus in triumpho est.

Fin. 4, 24 vos autem, cum perspicuis dubia debeatis illustrare, dubiis perspicua conamini tollere (*but instead of making what is plain illustrate what is doubtful, you are trying to destroy what is plain by means of what is doubtful*).

3.—By **adeo non** or **nihil** (post-Cic.), **non modo non, tantum abest ut,** when the excluded alternative is the antithesis of the actual result. *Instead of being moved, they laughed at me*, adeo nihil moti sunt, ut me irriderent. *Instead of being angry with you, I do not even blame your conduct*, ego non modo tibi non irascor, sed ne reprehendo quidem factum tuum; *instead of respecting his parents, he loaded them with insults*, tantum abfuit ut parentes coleret, ut eos contumeliis oneraret. The weaker rendering, **non—sed,** is sometimes found: *This affront, instead of dispiriting him, roused him to exertion*, quae contumelia non fregit eum sed erexit (N. Them. 1): also ita non, *e.g.*, Fin. 2, 20, 63 ita non timidus ad mortem, ut in acie sit ob rem publicam interfectus.

L. 8, 5 qui adeo non tenuit iram, ut gladio cinctum in senatum venturum se esse palam diceret.

Att. 3, 15 dies autem non modo non levat luctum hunc, sed etiam auget.

Tus. 2, 2 tantum abest ut scribi contra nos nolimus, ut id etiam maxime optemus (*instead of feeling any dislike to have a work published on the opposite side, I really am most anxious to see it*).

Tus. 5, 2 philosophia tantum abest ut laudetur, ut a plerisque neglecta, a multis etiam vituperetur (*instead of being praised, philosophy is by most neglected and by many actually censured*).

4.—By **et** or **ac non**, when a false hypothesis is either corrected or suggested. *He asks the soldiers why they were brought to Italy instead of being at once disbanded*, interrogat milites, ad quam rem in Italiam deportati, et non statim dimissi sint.

Verr. 1, 31 nam si quam Rubrius iniuriam suo nomine ac non impulsu tuo (*instead of at your instigation*) fecisset, de tui comitis iniuria questum ad te venirent.

N. D. 3, 3 similiter facis ac si me roges, cur te duobus contuear oculis et non altero coniveam, etc.

Pro vallo (1) *instead of a rampart;* (2) *in defence of the rampart;* (3) *in front of the rampart.*

Caes. 1, 26 pro vallo carros obiecerant (*they had piled up their baggage-waggons to serve instead of a rampart*).

L. 22, 60 cum pro vallo pugnandum erat, castra tradiderunt (*instead of fighting in defence of the rampart, they surrendered the camp*).

Caes. 7, 70 legiones pro vallo constituerat (*he had stationed the legions in front of the rampart*).

INTERNATIONAL LAW.

Ius gentium, such rules or principles of law as are common to all nations. The law which a people enacts is called the ius civile or civil law of that people, but that which natural reason suggests is called ius gentium, the law of nations, or more simply ius naturale, the law of nature - *natural right.* The proper expression for international or diplomatic law is **ius fetiale** or **ius belli et pacis.**—See Maine's *Ancient Law*, chap. iii., and Nettleship's classical article, "Ius Gentium," in *Contributions to Latin Lexicography*, s. v.

L. 5, 36 legati contra ius gentium arma capiunt.

Off. 3, 17 itaque maiores aliud ius gentium, aliud ius civile esse voluerunt.

Off. 3, 5 neque hoc solum natura, id est iure gentium, sed etiam legibus populorum, quibus in singulis civitatibus res publica continetur.

L. 4, 32 scelus legatorum contra ius gentium interfectorum.

L. 4, 19 hicine est, inquit, ruptor fœderis humani violatorque gentium iuris?

Off. 1, 11 belli aequitas sanctissime fetiali populi Romani iure perscripta est.

Leg. 2, 9, 21 "foederum pacis, belli, indotiarum ratorum fetiales iudices, nontii sunto, bella disceptanto."

Off. 3, 29, 108 cum iusto et legitimo hoste res gerebatur, adversus quem et totum ius fetiale et multa sunt iura communia.

Iura gentium, the rights of the clans or patrician families. Patres confundi iura gentium rebantur (L. 4, 1).

INVADE.

Invadere regularly takes **in** and accusative in Cicero, while in Livy and Sallust (*cf.* C. 2 Cook) it almost as regularly takes accusative without **in.** In the solitary instance in which it occurs in Caesar (C. 1, 14) it is used absolutely.

In Fam. 16, 12 "mirus invaserat furor improbis," the dative is a colloquialism.

Phil. 11, 2 in Galliam invasit Antonius, in Asiam Dolabella.

L. 10, 10 consul exercitusque sine certamine urbem invasere.

L. 2, 34 aliud multo gravius malum civitatem invasit.

L. 27, 42 in transversa latera invaserant cohortes (in occurs only here and in 2, 47, and 28, 29).

Invader = qui invadit, *not* invasor. *Invasion* = incursio, excursio, aggressio, *not* invasio.

INVEIGH AGAINST.

Invehi (*not* invehere) **in aliquem,** *to inveigh against one, upbraid. Cato inveighed against the luxury of his countrymen,* Cato in luxuriam civium suorum invectus est.

Tus. 3, 26 Aeschines in Demosthenem invehitur (*Aeschines upbraids Demosthenes*).

Sull. 22 hoc loco in Caecilium invectus est.

Invehere = *to carry into, introduce. They carried provisions into the city,* commeatus in urbem invexerunt. *Riches introduced avarice,* divitiae avaritiam invexere (L. praef.). *The dictator rides into the city in triumph,* dictator triumphans urbem invehitur (L. 2, 31).

IS TO BE.

"Is to be," implying *necessity* or *duty,* is made by the gerund or gerundive. *Carthage is to be destroyed,* delenda est Carthago. *The king is to be obeyed,* regi parendum est.

"Is to be," implying *possibility,* is made by **posse.** *This word is to be found in Cicero,* hoc verbum apud Ciceronem inveniri potest or invenitur. *The prince is not to be persuaded,* principi persuaderi non potest. *The horses of Rhesus were not to be matched in running,* Rhesi equi cursu aequari non potuerunt.

Fam. 2, 8 quae nec possunt scribi nec scribenda sunt.

Sall. C. 58 quocumque ire placet, ferro iter aperiundum est.

Tus. 1, 27 animorum nulla in terris origo inveniri potest.

Quinct. 23 quis est qui absentem defensum neget esse Quinctium? nemo invenitur (*is to be found*).

L. 45, 41 neque cogi pugnare poterat rex.

Att. 6, 3, 2 persuaderi ei non posse arbitror.

"Is to be" is sometimes equivalent to the future tense. *Livy is to be (= is going to be) read to-day*, Livius hodie legetur. *Livy is to be (= must be) read to-day*, Livius hodie legendus est. *The dog thinks that he is to be struck*, canis putat se percussum iri.

JOY.

Gaudium, *joy as an inward emotion, joy felt;* **laetitia**, *the utterance of joy, joy manifested.* But *cf.* Pl. Stich. 466 (3, 2, 13) ut prae laetitia lacrumae prosiliunt mihi.

L. 30, 17 tacitum continere gaudium non poterant, quin clamoribus laetitiam immodicam significarent.

So gaudere, *to be glad, feel joy;* laetari, *to show oneself glad, manifest joy.*

Tus. 4. 31 gaudere decet, laetari non decet, quoniam docendi causa a gaudio laetitiam distinguimus.

JUDGE.

Iudex decides according to statute law, **arbiter** according to equity. Arbiter hac re ab iuduce discrepat, quod nullis legum et formularum vinculis adstrictus est, sed ex aequitate iudicat; inde etiam arbitrium dicitur sententia quae ab arbitro statuitur. A case referred to a iudex was termed iudicium *or* actio stricti iuris; a case referred to an arbiter was termed arbitrium *or* actio ex fide bona (*cf.* Landgraf, Rosc., § 114).

Rosc. C. 4 ceteri cum ad iudicem causam labefactari animadvertunt, ad arbitrum confugiunt.

Caes. 5, 1, 9 arbitros inter civitates dat, qui litem aestiment poenamque constituant.

JUSTICE.

Iustitia, *justice subjectively – the virtue of giving to every one his due;* **ius**, *justice objectively – what is a person's right, what is just.* Iustitia as defined by Cicero – animi affectio suum cuique tribuens, *a disposition of mind assigning to each individual what is his own* (Fin. 5, 23).

N. D. 3, 15 nam iustitia, quae suum cuique distribuit, quid pertinet ad deos?

Off. 1, 19 nullum est tempus, quod iustitia vacare debeat.

L. 5, 27 fides Romana, iustitia imperatoris in foro et curia celebrantur.

Caes. 6, 24 quae gens ad hoc tempus summam habet iustitiae opinionem.

Phil. 2, 29 ius postulabas (*you demanded your rights*).

Leg. 1, 6 (lex) est iuris atque iniuriae regula.

To administer justice, ius dicere.

Ius in the plural has only the nominative and accusative. *He deprived them of all their privileges*, omnia iura eis ademit.

KILL.

Interficere, *to kill in any way and from any motive = to put out of the world;* **interimere** (**inter + emere**, *to take away in the midst* or *course of*), *to cut life short, often with implication of privacy;* **occidere**, *to strike* or *cut down, to slay with a sword* or *poniard, especially in open battle;* **necare** implies the exercise of *arbitrary*, and *generally unjust* or *cruel power;* **trucidare**, *ruthlessly to massacre;* **percutere**, *merely as the executioner, to thrust through, decapitate.*

Cat. 1, 6 quotiens tu me designatum, quotiens consulem interficere conatus es!

Fin. 2, 20 Lucretia se ipsa interemit (*cut short her life with her own hand*).

L. 1, 3 Amulius stirpem fratris virilem interemit.

Fin. 2, 20 Verginius filiam sua manu occidit.

Caes. 5, 37 ipse pro castris fortissime pugnans occiditur.

Am. 7 Pylades Orestem se esse dicebat, ut pro illo necaretur.

Pomp. 3 Mithridates cives Romanos necandos trucidandosque denotavit.

Sall. C. 58 cavete inulti animam amittatis, neu capti potius sicuti pecora trucidemini.

L. 25, 16, 9 utrum praebentes corpora pecorum modo inulti trucidentur cet.

Rosc. A. 34 quoniam, cuius consilio occisus sit, invenio, cuius manu sit percussus, non laboro.

To kill oneself, **sibi mortem consciscere, manus sibi adferre, se interimere. Interficere se** is rare, and classical only with the addition of **ipse**.

Caes. 1, 4 neque abest suspicio quin ipse sibi mortem consciverit.

Planc. ap. Fam. 10, 23, 4 manus sibi adferre conatus est.

Off. 1, 31 ceteris forsitan vitio datum esset, si se interemissent.

Caes. 5, 37 ad unum omnes desperata salute se ipsi interficiunt.

KNOW.

Novi, *I am acquainted with a person* or *thing*, implies *knowledge based on investigation or examination, mediate knowledge;* **scio**, *I know something as a fact or reality, I know that so and so is the case*, opposed to **nescio**, implying *intuitive apprehension or immediate knowledge;* **rescisco**, *I bring back from concealment to light, I get wind of something;* **cognosco**, *I examine or investigate for the purpose of knowing, I ascertain;* **agnosco**,* *I know what something is* or *should be, I know what*

* "Quidquid verum, notum nostrumque esse profitemur, agnoscimus; cognoscimus ea, quae accurate spectata plane intellegimus" (Seyffert-Müller, Lael. 2).

"The notion that *agnoscere* can mean *to recognise again* is mistaken" (Reid, Sull. 1).

is suitable to the nature or description of a person or thing, I admit the truth of; **internosco**, *I know the difference, I distinguish;* **ignosco**, *I do not wish to know*, hence, *I overlook, pardon;* probe (*not* bene), plane, satis, maxime scio, or, more commonly,—non ignoro, non sum nescius (ignarus), *I know very well.*

L. 1, 54 quod utriusque vires nosset, sciretque invisam profecto superbiam regiam civibus esse (*because he was acquainted with the strength of both parties, and knew as a matter of fact that the royal tyranny was hateful to the citizens*).

Fam. 16, 9 tuam prudentiam, temperantiam, amorem erga me novi; scio te omnia facturum ut nobiscum quam primum sis.

Caecil. 6 te non novimus, nescimus qui sis.

Sall. C. 40, 2 plerisque principibus civitatium notus erat atque eos noverat.

Off. 1, 41, 146 Holden fit enim nescio quo modo (*unfortunately*), ut magis in aliis cernamus quam in nobismet ipsis, si quid delinquitur.

Rosc. A. 21 ego quid acceperim scio, quid dicam nescio.

Caes. 1, 28 quod ubi Caesar resciit (*when this came to Caesar's knowledge*).

N. Dat. 2, 4 ea quid ageretur resciit filiumque monuit.

N. Hann. 8, 2 id ubi Poeni resciverunt, Magonem eadem, qua fratrem, absentem affecerunt poena.

[Pl. Men. 679 immo edepol pallam illam, amabo te, quam tibi dudum dedi, mihi eam redde: uxor rescivit rem omnem, ut factumst, ordine.]

L. 7, 39 nomine audito extemplo agnovere virum.

Ac. 2, 4 Philonis tamen scriptum agnoscebat.

Off. 1, 1 orator parum vehemens, dulcis tamen, ut Theophrasti discipulum possis agnoscere.

Tus. 1, 8 iam agnosco Graecum (*I recognise the light-minded Greek*).

Tus. 5, 36 veni Athenas, inquit Democritus, neque me quisquam ibi agnovit.

Tus. 1, 28 ut deum agnoscis ex operibus eius, sic ex memoria rerum et inventione vim divinam mentis agnoscito.

L. 28, 27 corpora ora vestitum habitum civium agnosco, facta dicta consilia animos hostium video.

L. 2, 6 iam propius ac certius facie quoque Brutum cognovit.

Fam. 11, 3 non agnoscimus quicquam eorum (*we do not admit the truth of any of those charges*).

Ac. 2, 27, 86 a perito carmen agnoscitur.

Verg. A. 2, 423 Priami clipeos mentitaque tela adgnoscunt.

L. 40, 11m ego vero, si in medio ponitur, non agnosco.

Ac. 2, 18 ut mater geminos internoscit consuetudine oculorum, sic tu internosces, si adsueveris.

Rosc. A. 1 non modo ignoscendi ratio, verum etiam cognoscendi consuetudo iam de civitate sublata est (cognoscere is the technical word for a criminal inquiry).

Cat. 3, 5 introductus Statilius cognovit signum et manum suam.

Am. 2 tu mihi tantum tribui dicis, quantum ego nec agnosco nec postulo (*I don't admit the truth of nor claim*).

WE KNOW.

Scimus, *we know as a matter of current knowledge;* **accepimus** (*not* scimus), *we know as a matter of tradition.*

N. Ep. 1 scimus musicen nostris moribus abesse a principis persona, saltare vero etiam in vitiis poni (*we know that, according to our customs, music is considered derogatory to a leading citizen, while dancing is reckoned a positive disgrace*).

Fin. 5, 1 venit mihi Platonis in mentem, quem accepimus primum hic disputare solitum (*who, we know, was the first to make a practice of using this place for discussion*).

KNOW HOW.

Scio arare, *I know how to plough*, i.e., *I am a good ploughman;* **nescio arare**, *I don't know how to plough*, i.e., *I can't plough;* **scio (or nescio) quomodo** or **quemadmodum arem**, *I know* (or *know not*) *how to plough*, i.e., *how to set about the operation;* **nescio quid sit arare**, *I don't know what ploughing is* = *I don't know the meaning of ploughing;* **Romani nesciebant reges excipere**, *the Romans did not know how to receive kings*, i.e., *they declined to receive them;* **Romani nesciebant quomodo** or **quemadmodum reges exciperent**, *the Romans did not know how to receive kings*, i.e., *they did not know how to set about the ceremony.*

L. 22, 51 vincere scis, Hannibal, victoria uti nescis (*Hannibal, you know how to conquer, not how to improve a victory*).

L. 2, 2, 3 M. Müller nescire Tarquinios privatos vivere.

L. 9, 3, 12 ea est Romana gens quae victa quiescere nesciat.

Or. 1, 16 qui aliquid fingunt (*sculptors*), etsi tum pictura non utuntur, tamen utrum sciant pingere an nesciant, non obscurum est.

Mil. 22 nescis inimici factum reprehendere (*you do not know how to find fault with the act of an adversary*).

N. Dion. 8 haec ille intuens quemadmodum sedaret nesciebat.

Att. 7, 13 quid sit acturus aut quo modo nescio, sine senatu, sine magistratibus.

Verr. 4, 41, 88 ea quo pacto distinguere ac separare possim, nescio.

Att. 6, 1, 7 ut sciam quomodo haec accipiat.

Att. 7, 18, 1 responderem, si quemadmodum parati essemus scirem.

LACEDAEMONIAN.

Lacedaemonius, *a Lacedaemonian with reference to his country;* **Spartiates**, *a Lacedaemonian with reference to his stern discipline.* **Spartanus** is unclassical.

Tus. 1, 42 pari animo Lacedaemonii in Thermopylis occiderunt.

Tus. 5, 27 pueri Spartiatae non ingemiscunt verberum dolore laniati.

Tus. 1, 43 esto, fortes et duri Spartiatae (esto, *granted* = formula of transition to other examples).

LAND.

Appellere, *to bring to land, to make a coast* or *haven;* **exponere**, *to put on land, to disembark;* **ex nave (navibus) egredi**, *to step on land, to go ashore. He brought the ship to land*, navem appulit; *he landed in a merchant ship*, nave oneraria appulit or appulsus est; *he landed the fleet*, classem appulit; *he landed the army*, exercitum exposuit; *he was not permitted to land*, ei non permissum est, ut ex navi egrederetur. The landing-place of **appellere** is regarded as the terminus ad quem. *The ship landed at Syracuse*, navis Syracusas appulsa est. **Exponere** takes in or ad aliquem locum, or in aliquo loco. *He landed the soldiers*, milites exposuit (absolute and pregnant construction); *he landed the soldiers at that place*, milites ad eum locum exposuit (*setting on land*); milites in eo loco exposuit (– *the point where the landing was effected*).

Hor. S. 1, 5, 12 huc adpelle.

L. 30, 25 ad Leptim appulit classem atque ibi copias exposuit.

L. 28, 42 Emporias in urbem sociorum classem appulisti.

Verr. 5, 25 appellitur navis Syracusas.

L. 30, 10 sub occasum solis in portum classem appulere.

Caes. C. 3, 6 ad eum locum qui appellabatur Palaeste, milites exposuit.

Caes. C. 3, 23 militibus ac sagittariis in terram expositis.

N. Them. 8 inde Ephesum pervenit, ibique Themistoclem exponit.

L. 28, 44 dum expono exercitum in Africa.

L. 34, 8, 7 ibi copiae omnes praeter socios navales in terram expositae.

Caes. C. 3, 106 ibi primum e navi egrediens clamorem militum audit.

LAST.

Ultimus, *the last of all, the last of the series;* **postremus**, *the last of a series, in contradistinction to those that precede;* **proximus**, *the one immediately before, the series still continuing. Codrus was the last king of Athens*, ultimus rex Atheniensis fuit Codrus; *the last but one*, proximus a postremo; *the last or late king*, proximus rex; *last night*, proxima nocte. *He returned last month*, proximo mense rediit; *December is the last month of the year*, December est anni mensis ultimus.

L. 4, 28 virtute pares, necessitate, quae ultimum et maximum telum est, superiores estis.

L. 25, 41, 7 haec ultima in Sicilia Marcelli pugna fuit.

Ag. 2, 11, 28 sin is ferre non possit, qui postremus sit.

L. 40, 32 postremi Celtiberorum, qui in acie erant, primi flammam conspexere.

Verr. 5, 34 ut quisque in fuga postremus, ita in periculo princeps erat; postremam enim quamque navem piratae primam adoriebantur.

Att. 6, 2 quoniam respondi postremae tuae paginae prima mea, nunc ad primam revertar tuam (*having in my first page answered your last, I will now turn back to your first*).

L. 1, 22 Hostilius non solum proximo regi dissimilis sed ferocior etiam quam Romulus fuit.

Novissimus like Greek νεατός = *last* (not *newest*). *He was the last to come*, novissimus venit. Qui ex eis novissimus convenit, necatur (Caes. 5, 56).

Proximus = *nearest to, either before or after*, hence proxima nocte = *last night* or *next night*. Hannibal nocte proxima (*next night*) castra movit (L. 27, 14).

Animam efflavit, *he breathed his last;* novissimus dies, *the last day, the end of the world* = Ger. der jüngste Tag: his annis viginti, *within the last twenty years.*

TOO LATE.

Sero, *too late;* **nimis** or **admodum sero** *far too late;* **serius**, *too late for, later than*, followed by quam, also, according to a common use of the comparative = *somewhat* or *rather late. Too late; you cannot enter now*, sero (not serum) est; non iam intrare licet.

Ribbeck inc. trag. 7 (p. 271, ed. 3) ap Att. 7, 16, 1 In "Equo Troiano" scis esse in extremo: "sero sapiunt". Tu tamen, mi vetule, non sero.

Att. 3, 15, 3 sed haec sero agimus.

Verr. 5, 9, 24 haec omnia sero redemit Apollonius iam maerore ac miseriis perditus.

Lig. 9, 28 pacis equidem semper auctor fui, sed tum sero.

Att. 7, 5 sero enim resistimus ei, quem per annos decem aluimus contra nos.

L. 31, 29 sero ac nequiquam, cum dominum Romanum habebitis, socium Philippum quaeretis.

Phil. 2, 19 incidamus oportet media, ne nimis sero ad extrema veniamus (*far too late*).

Fam. 14, 10 scripsi ad Pomponium serius quam oportuit.

Phil. 10, 9 serius populo Romano arma dedimus quam ab eo flagitati sumus.

R. P. 1, 13 possumus audire aliquid, an serius venimus?

L. 23, 44, 1 sibi sero iam esse (fidem) mutare (*that it was now too late for them to change their allegiance*).

L. 4, 2, 11 potius sero quam numquam (*better late than never*).

Q. F. 1, 2, 3 hoc de genere nihil te nunc quidem moneo; sero est enim.

Fam. 13, 17 puto me hoc, quod facio, facere serius (*somewhat late*).

1.—**Serius** is always used with a contrasted comparative.

Cat. 1, 2 erit verendum mihi ne non hoc potius omnes boni serius a me quam quisquam crudelius factum esse dicat.

2.—"*How much*" *too late* is expressed by "serius" with the ablative.

Or. 3, 20 ad quae mysteria biduo serius veneram.

LATELY.

Modo, *a few minutes, hours,* or *days ago;* **nuper**, *a few days, months, years,* or *ages ago.* **Modo** in idea all but links the past to the present; **nuper** marks a distinct, if not a distant, interval.

Off. 2, 7 Phalaris non ex insidiis interiit, ut is, quem modo (*a minute ago*) dixi, Alexander.

Mil. 14 nuper quidem, ut scitis, me ad regiam paene confecit.

N. D. 2, 50 haec nuper, id est, paucis ante saeculis medicorum ingeniis reperta sunt.

Verr. 4, 3 nuper homines—et quid dico nuper? immo vero mòdo ac plane paulo ante vidimus.

LATIN.

Lingua Latina, sermo Latinus, or **Latinitas**, not **Latinum**, except in the phrase **in Latinum convertere (vertere)**, but we say **Latine** (not **in Latinum**) **reddere**.

Off. 1, 37 Catuli optime uti lingua Latina putabantur.

Or. 1, 34 cum ea, quae legeram Graece, Latine redderem.

Tus. 3, 14 licet enim, ut saepe facimus, in Latinum illa convertere.

1.—"Lingua Latina" is the invariable order, unless the Latin language is contrasted with some other language.

Fin. 1, 3 sentio Latinam linguam non modo non inopem, sed locupletiorem esse quam Graecam.

2.—Latinitas, *pure Latin style*, which avoids solecisms and barbarisms.

Att. 7, 3 secutus sum non dico Caecilium; malus enim auctor Latinitatis est; sed Terentium.

3.—*To speak Latin*, Latine or lingua Latina loqui; *to understand Latin*, Latine scire.

Div. 2, 56 Latine Apollo numquam locutus est (*Apollo never spoke in Latin*).

Brut. 37 non enim tam praeclarum est scire Latine quam turpe nescire.

Phil. 5, 5 num Latine scit? (*does he even know Latin?*)

4.—**Latine loqui**, often, *to speak in good Latin;* sometimes also like our "plain English," *to speak frankly, to call a spade a spade.*

Or. 1, 32 ut pure et Latine loquamur.

Op. Gen. Or. 2 pure et emendate loquentes, quod est, Latine.

Brut. 34 Latine loquendo cuivis erat par et omnes sale facetiisque superabat.

Phil. 7, 6 ut appellant ii, qui plane et Latine (*plain Latin*) loquuntur.

Verr. 4, 1 Latine me scitote, non accusatorie loqui.

5.—*Good Latin*, sermo Latinus, *not* bene Latinus, *but* bene Latine dicere.

Brut. 35 fuit in Catulo sermo Latinus (*Catulus spoke good Latin*).

Brut. 66, 233 in huius oratione sermo Latinus erat, verba non abiecta, res compositae diligenter cet.

Fin. 2, 3 tu istuc dixti bene Latine, parum plane (*you expressed yourself in good Latin, but not very lucidly*).

LAUGH.

Ridere alicui, *to laugh to one*; **ridere aliquem**, *to laugh at one*; but **arridere** is most common in the former sense (ridere, *poetic*), and **irridere** in the latter, **ridere** itself being generally intransitive.

Fin. 5, 30 M. Crassum semel ait in vita risisse Lucilius.

Fam. 2, 9 dum illum rideo, paene sum factus ille.

Har. Resp. 5, 8 etiam sua contio risit hominem.

Quinct. 17 ridet scilicet nostram amentiam.

L. 41, 20 non alloqui amicos, vix notis familiariter arridere.

Leg. Agr. 2, 35 Romam irridebunt atque contemnent.

LEARN.

Discere, *to learn*; **ediscere**, *to learn by heart* = memoriae mandare; **perdiscere**, *to learn thoroughly, to master*; **addiscere**, *to learn in addition to, to learn more*; **praediscere** (rare), *to learn beforehand*; **dediscere**, *to unlearn*.

Mur. 11 scriba quidam Flavius ediscendos fastos populo proposuit (*a notary, Flavius by name, published the calendar for the people to learn by heart*).

Or. 1, 34 exercenda est etiam memoria ediscendis ad verbum quam plurimis et nostris scriptis et alienis.

N. D. 3, 4 mandavi memoriae non numerum solum, sed etiam ordinem argumentorum tuorum.

Or. 3, 36 unum me maxime commovit, quod eum negasti, qui non cito quid didicisset, umquam omnino posse perdiscere.

Sen. 8 Solon se cotidie aliquid addiscentem dicit senem fieri.

Or. 1, 32 ea, quae agenda sunt in foro, possunt etiam nunc exercitatione praediscere ac meditari.

Quinct. 17 multa oportet discat atque dediscat.

Discere = *to learn by study*, or *in the capacity of a student*. Ego semper me didicisse prae me tuli, *I have always avowed that I have been a student* (Or. 42); ius civile didicit, *he studied civil law* (Mur. 9); ab eo enim Stoico dialecticam didicerat, *for he had learned dialectics from that Stoic philosopher* (Ac. 2, 30). Platonem ferunt, ut Pythagoreos cognosceret, in Italiam venisse et didicisse Pythagorea omnia (Tus. 1, 17, 39); haec nos a Scaevola didicimus (Leg. 2, 20, 49).

He was taught to speak Greek, Graece loqui didicit (*rarely* doctus est).

AT LEAST.

Saltem, *at least, in default of something else* (*faute de mieux*); **certe**, *at least, as a moderated affirmation*, i.e., *one foregoes a stronger statement, and contents himself with only*

asserting so much ; **quidem**, *at least, singles out for the sake of contrast the words after which it stands. Cf.* Key, *Lat. Gr.*, 1454.

Pl. Men. 4, 2, 60 (624) num mihi 's irata saltem ? (*at least you are not angry with me ?*)

Att. 9, 6 eripe mihi hunc dolorem aut minue saltem.

L. 24, 26 tum omissis pro se precibus, puellis ut saltem parcerent, orare institit.

Tus. 2, 5, 14 ne sit sane summum malum dolor, malum certe est (*granting that pain is not the greatest evil, an evil at least it is*).

Caes. C. 2, 32, 5 quae quidem ego aut omnino falsa aut certe minora opinione esse confido.

Phil. 2, 16 quem numquam viderat aut certe numquam salutaverat.

Fam. 4, 7 victi sumus, aut si vinci dignitas non potest, fracti certe et abiecti.

Fin. 2, 24 mihi quidem eae verae videntur opiniones.

Quinct. 17 haec ille, si verbis non audet, re quidem vera palam loquitur.

LEGISLATOR.

Qui leges ponit (scribit), or **legum conditor, scriptor**, not lator. *Solon the Attic legislator*, Solon legum Atticarum conditor. **Legis lator** - the proposer of some (specified) law.

Hor. S. 1, 3, 105 oppida coeperunt munire et ponere leges.

L. 3, 58 legum lator conditorque Romani iuris, *the framer of their laws* (*the Twelve Tables*) *and the founder of Roman jurisprudence.*

Att. 1, 14 Piso autem consul, lator rogationis, idem erat dissuasor.

Phil. 13, 16 cuius (legis) non minus arbitror latorem ipsum quam eos, de quibus lata est, paenitere.

L. 4, 53, 2 M. Menenius tribunus plebis, legis agrariae lator.

LEISURE.

Vacare signifies with the dative "to have leisure for," with the ablative governed by a or ab "to have leisure from". Vacat studiis, *he has leisure for his studies, i.e., he applies himself to study.* Vacat a studiis, *he has leisure from his studies, i.e., he is disengaged.* Vacare followed by the ablative without a preposition signifies "to be without". Vacat culpa, *he is without fault.* Vacat studiis, *he abandons study.*

Div. 1, 6 philosophiae semper vaco (*I have always leisure for philosophy*, i.e., *if philosophy is the subject of debate*)

Caes. C. 3, 76 milites, quod ab opere vacabant, longius progrediebantur.

Or. 3, 11 domicilium tantum Athenis remanet studiorum, quibus vacant cives, peregrini fruuntur.

Lig. 2 Ligarius omni culpa vacat.

Fam. 7, 3, 4 vacare culpa magnum est solacium.

Leisure hours, tempus otiosum (subsicivum), not horae otiosae, because "horae" is only used of definite hours. *We were two hours together*, duas horas una fuimus. Hence horae subsicivae, horae Latinae, horae Hellenicae, horae Paulinae are modern coinages.

Leg. 1, 3 subsiciva quaedam tempora (*leisure hours*) incurrunt, quae ego perire non patior.

LEND.

Commodare, *when the identical thing is to be returned;* **mutuum** (-am, -um, -os, -as, -a) **dare**, *when an equivalent is to be returned. He lent me a book*, mihi librum commodavit (*or* utendum dedit); *he lent me money*, mihi pecuniam mutuam dedit (*or* pecuniam credidit).

Off. 1, 16 quicquid sine detrimento commodari possit, id tribuatur vel ignoto.

Cael. 13 Clodia se aurum Caelio commodasse non dicit (here aurum = *a gold vessel*).

L. 22, 60 si quibus argentum in praesentia deesset, dandam ex aerario pecuniam mutuam (*such as had no immediate supply of money should have it lent them from the Treasury*).

Att. 11, 3 is quoque in angustiis est, cui magnam dedimus pecuniam mutuam.

Rab. 2 huic ipsi Alexandrino grandem iam antea pecuniam credidit.

MUCH LESS.

Multo minus, *much less generally;* **nedum**, *much less, of what is absurd or out of the question.*

Att. 8, 9 Lepido quidem numquam placuit ex Italia exire, Tullo multo minus.

Phil. 12, 12 in nostra castra ille numquam veniet; multo minus nos in illius.

Att. 14, 8, 1 hoc nec mihi placebat et multo illi minus.

Tac. H. 5, 5 nulla simulacra urbibus suis, nedum templis, sinunt (*they do not allow any images to their cities, much less to their temples*).

L. 6, 7 aegre inermem tantam multitudinem, nedum armatam sustineri posse.

Inv. 1, 39, 70 nec tamen Epaminondae permitteremus . . . ut . . . interpretaretur, nedum nunc istum patiamur.

L. 9, 18, 4 etiam victis Macedonibus graves, nedum victoribus.

L. 24, 4, 1 puerum vixdum libertatem, nedum dominationem modice laturum.

L. 24, 40, 13 militi quoque, nedum regi, vix decoro habitu.

L. 38, 50, 9 quid autem tuto cuiquam, nedum (*to say nothing of*) summam rem publicam, permitti?

L. 40, 15 vix quid obiceretur intellegere potui; nedum satis sciam, quo modo me tuear.

LETTER.

Litterae and **epistula** are often synonymous, but the former rather refers to the contents, the latter to the outward form = *written and sealed matter for despatch.* Hence epistulam complicare, *to fold a letter;* epistulam signare or obsignare, *to seal a letter;* vincula epistulae laxare, *to open a letter;* (servus) ab epistulis, *a clerk or secretary.* Epistula is not used of official letters except in reference to litterae. Cognoscite Metelli litteras; EPISTVLA L. METELLI (*as filed and docketed*)—Verr. 3, 17, 45. *Cf.* Verr. 5, 22, 56 cedo mihi eiusdem praetoris litteras et rerum decretarum et frumenti imperati. LITTERAE RERVM DECRETARVM.

Fam. 5, 7 ex litteris tuis, quas publice misisti, cepi una cum omnibus incredibilem voluptatem.

Att. 5, 21, 2 Cassius, frater Q. Cassi . . . pudentiores illas litteras miserat, de quibus tu ex me requiris, quid sibi voluerint cet.

Q. F. 3, 1 venio nunc ad tuas litteras, quas pluribus epistulis (*packets*) accepi.

Fam. 2, 5, 1 haec negotia quo modo se habeant, ne epistula quidem narrare audeo.

Fam. 5, 8 has litteras velim existimes foederis habituras esse vim, non epistulae (*please regard this communication in the light of a covenant, not a mere letter*).

Att. 12, 1 cum complicarem hanc epistulam noctabundus ad me venit cum epistula tua tabellarius.

Att. 16, 15, 4 obsignata iam epistula litteras a te et a Sexto accepi.

Ad. Brut. 1, 2, 1 scripta et obsignata iam epistula litterae mihi redditae sunt a te plenae rerum novarum.

Codicilli (dimin. of codices) were thin pieces of wood covered with wax. They were specially used for writing short or hurried notes to persons within easy reach.

Att. 12, 1 hoc litterularum exaravi egrediens e villa ante lucem (*I am scratching this little note before daybreak, just as I am leaving my country house*).

Fam. 6, 18 simul accepi a Seleuco tuo litteras; statim quaesivi e Balbo per codicillos quid esset in lege.

Catull. 42, 11 Ellis moecha putida, redde codicillos.

1.—A Roman writing a letter used the tense appropriate to the time when the letter would be received. But the writer was not always consistent; he often relapsed, especially in the body of the letter, into primary tenses. "Pompeius erat apud me cum hoc scribebam" in English idiom = *Pompey is with me while I am writing this.*

Q. F. 2, 3 pridie Idus Febr. haec scripsi ante lucem. Eo die apud Pomponium in eius nuptiis eram cenaturus (*I am writing this before daybreak on the day before the Ides of February. I am going to dine to-day with Pomponius at his marriage*).

Att. 16, 3 Brutus erat in Neside etiam nunc, Neapoli Cassius.

Fam. 12, 6 res, cum haec scribebam, erat in extremum adducta discrimen.

Cael. ap. Fam. 8, 13 Hortensius, cum has litteras scripsi, animam agebat.

Att. 5, 16 nos in castra properabamus, quae aberant bidui (*I am hurrying on to the camp which is two days distant*).

Att. 3, 21 triginta dies erant ipsi, cum has dabam litteras, per quos nullas a vobis acceperam; mihi autem erat in animo iam . . . ire.

Fam. 5, 12, 2 neque tamen, haec cum scribebam, eram nescius.

Q. F. 2, 5, 1 dederam ad te litteras antea, quibus erat scriptum. . . .

But in matters which are unaffected by the time of delivery no change of course takes place.

Att. 6, 9, 4 ego tabellarios postero die (*to-morrow*) ad vos eram missurus; quos puto ante venturos quam nostrum Saufeium.

2.—Dare litteras = *to despatch or post a letter.* The Romans, having no kind of postal system, had to intrust their letters to some messenger's care. The person to whom the letter was given was put in the dative, and the person to whom the letter was addressed in the accusative with ad. The messenger or letter-carrier was called "tabellarius," who was said "reddere litteras," *to deliver the letter*, or "afferre litteras," *to bring the letter.*

Q. F. 2, 14 ego nullum praetermittam Caesaris tabellarium, cui litteras ad te non dem (*I will let no courier of Caesar's go without giving him a letter to you*).

Att. 11, 12 eo autem die mane tabellarios miseram quibus ad te dederam litteras.

Att. 11, 25 scribas ad me quicquid veniet tibi in mentem cum habebis cui des et dum erit ad quem des.

Att. 1, 16, 16 ad te ideo antea rarius scripsi, quod non habebam idoneum, cui darem, nec satis sciebam, quo darem.

Fam. 3, 7, 1 itaque nullas iis (*i.e.*, pueris, *slaves*) praeterquam ad te et ad Brutum dedi litteras.

Fam. 3, 1, 2 Cilix, libertus tuus, antea mihi minus fuit notus; sed, ut mihi reddidit a te litteras plenas et amoris et officii, . . .

Att. 8, 1 cum ad te litteras dedissem, redditae mihi litterae sunt a Pompeio.

Att. 9, 8 Statius a te epistulam brevem attulit.

Fam. 4, 14 binas a te accepi litteras, Corcyrae datas (hence English "date"; Fr. la date; It. la data).

Litterae missae, *a letter despatched;* litterae allatae, *a letter received;* hence liber litterarum missarum et allatarum, *a letterbook.*

One letter, unae litterae, or una epistula; *two letters*, binae litterae, or duae epistulae; *three letters*, trinae (not ternae) litterae, or tres epistulae. But ternae litterae is correct if the meaning = *three letters each. He gave them three letters*, trinas litteras eis dedit; *he gave them three letters each*, ternas litteras eis dedit.

Fam. 15, 16 ego, si semper haberem, cui darem, vel ternas in hora darem (*three letters per hour* = singulis horis).

IN A LETTER.

He informed me in a letter (or *by letter*), me in litteris certiorem fecit, implying that the letter contained this in addition to other information; me litteris certiorem fecit.

implying that the main purpose of the letter was to convey this information: me per litteras certiorem fecit, in contradistinction to other modes of communication, *i.e.*, not by a verbal message, or by word of mouth (*cf.* Reisig, *Vorl.*, p. 673).

Att. 4, 8a, 1 multa me in epistula tua delectarunt.

Q. F. 1, 4 sed de hoc scripsi ad te in ea epistula, quam Phaethonti dedi.

L. 40, 25 senatum litteris certiorem fecit, obsideri a Liguribus Aemilium.

Att. 11, 24 Philotimus non modo nullus venit, sed ne per litteras quidem aut per nuntium certiorem facit me quid egerit.

N. Con. 3 sed tu delibera, utrum colloqui malis, an per litteras agere quae cogitas.

Att. 14, 13b quod mecum per litteras agis, mallem coram egisses.

Att. 5, 21 Lucceius queritur apud me per litteras.

Phil. 12, 12 reliquum est, ut et accipiantur et remittantur postulata per litteras.

Fam. 1, 10 Lentulo nostro egi per litteras tuo nomine gratias diligenter.

Att. 6, 2, 7 omni igitur modo egi cum rege et ago cottidie, per litteras scilicet.

LIBERTY.

Libertas, *liberty*, or *liberties*. The plural libertates, occurs only in Plautus and in Tacitus (A. 15, 55).

Sall. C. 58 nos pro vita, pro libertate certamus.

N. Timol. 3 civitatibus leges libertatemque reddidit.

1.—Libertas = *freedom from subjection* or *control;* subjectively, *a sense of freedom, love of liberty.*

Par. 5, 1 quid est libertas? potestas vivendi, ut velis.

Sest. 41 innata libertas (*love of liberty*), prompta excellensque virtus.

Off. 2, 7 quamvis timefacta libertas (*let the spirit of freedom be ever so much subdued*).

Pis. 7, 15 huic enim populo ita fuerat ante vos consules libertas insita, ut ei mori potius quam servire praestaret.

2.—Libertas rarely = *freedom* or *exemption from burdens* = immunitas, or *from service* = vacatio.

Caes. 6, 14 militiae vacationem omniumque rerum habent immunitatem. [Paul and Kübler bracket this sentence.]

Leg. 1, 3 ego vero aetatis potius vacationi confidebam.

3.—*British liberty* = Britannorum (not Britannica) libertas.

Flacc. 29 Graecorum libertate gaudes.

No one is at liberty to sin, peccare licet nemini.

LIFE.

When vita and victus are united, often for alliterative effect, the former is used of *the higher aspect of life, the conduct of life in its varied relations;* the latter applies to *the*

necessaries of life = style of living in respect of food, clothing, and dwelling.

N. Alc. 1 splendidus non minus in vita quam victu (Leben und Wesen).

Brut. 25 Tuditanus omni vita atque victu excultus.

Leg. 3, 14 nobilium vita victuque mutato mores mutari civitatum puto.

Or. 1, 54 Socrates respondit sese meruisse ut ei victus cotidianus in Prytaneo publice praeberetur.

Sall. C. 2, 8 eorum ego vitam mortemque iuxta aestumo, quoniam de utraque siletur.

Caes. 6, 21, 3 vita omnis in venationibus atque in studiis rei militaris consistit.

L. 38, 25, 16 maior multo pars per fidem violati colloquii poenas morte (= *life*) luerunt.

1.—The plural **vitae** occurs now and then, mostly of *ways* or *modes of life*, but the singular is generally preferred, and is always used of *risking*, *saving*, or *sparing life. He spared their lives*, eorum vitae (*not* vitis) pepercit; *they rescued me from the flames at the risk of their own lives*, me ex flammis cum vitae suae periculo eripuerunt.

Caes. 7, 19 edocet summae se iniquitatis condemnari debere, nisi eorum vitam sua salute habeat cariorem.

Fin. 4, 9 neque inter eorum vitam et improbissimorum quicquam omnino interesse.

Ter. Ad. 3, 3, 61 inspicere tamquam in speculum in vitas omnium.

Am. 23 serpit per omnium vitas amicitia.

Inv. 1, 2 ingenio freta malitia vitas hominum labefactare adsuevit.

This cost them their lives, hoc eis morte stetit.

2.—**Vita**, used of *a biography*, must be conjoined with a word or phrase of narrative reference (Krebs). *The lives of the Chancellors*, Cancellariorum vitae expositio (descriptio); *a short biography of Schiller*, brevis Schilleri vitae expositio (brevis vita = *a short-lived life*); *Plutarch, the biographer of Cicero, was a native of Chaeronea*, Plutarchus, qui vitam (de vita) Ciceronis exposuit (scripsit), Chaeroneae natus est.

N. Praef. in hoc exponemus libro de vita excellentium imperatorum.

3.—**Vitae (or vivendi) curriculum** = *life's course, merely in respect of length* or *duration.*

Rab. 10 exiguum nobis vitae curriculum natura circumscripsit.

4.—**Vita** is rarely used of *age* or *period of life* = **aetas**. *In the bloom of life*, aetatis flore (Phil. 2, 2); *the last stage of life*, ultimum tempus aetatis (Fin. 2, 27).

LIGHT.

Lumen, *light generally, the light of the sun*, or *the light of a flickering taper;* **lux**, *an effulgent light, sunlight*, or *daylight, especially as compared with lesser lights.*

Fin. 3, 14 obscuratur et offunditur luce solis lumen lucernae.

L. 3, 15 lux deinde aperuit bellum ducemque belli.

Phil. 2, 30 luce redii, non tenebris.

Div. 2, 43 luna solis lumine collustrari putatur.

LIGHTNING.

Fulgur, *lightning generally;* **fulmen**, *lightning that strikes and sets on fire, a thunderbolt. Struck by lightning*, fulmine ictus (percussus), more usually de caelo tactus (e caelo ictus).

Div. 1, 10 quid? de fulgurum vi dubitare num possumus?

N. D. 3, 22 is fulmine percussus dicitur humatus esse Cynosuris.

Off. 3, 25 Phaethon ictu fulminis deflagravit.

L. 39, 22 aedes Opis in Capitolio de caelo tacta erat.

L. 32, 29 Fregellis murus et porta de caelo tacta erant.

LIKE.

Similis, *like in kind;* **par**, *equal in degree.*

Sall. C. 14 par similisque ceteris efficiebatur (*was brought to the same level, and became like the rest*).

Leg. 1, 10 nihil est enim unum uni tam simile tam par quam omnes inter nosmet ipsos sumus.

L. 45, 43, 2 similia omnia magis visa hominibus quam paria.

N. D. 1, 35 canis nonne similis lupo?

L. 30, 32 par periculum praemio.

Caes. 4, 7 Suebis ne di quidem immortales pares esse possunt.

1.—**Similis** usually takes the genitive of living beings, especially men and gods, and the genitive or dative indifferently of inanimate things, but Cicero always says "veri similis". The genitive, though the more usual in earlier writers, almost disappears in later Latin. The notion that the genitive expressed mental or moral, and the dative outward likeness is abandoned.

2.—*Like each other* = similes inter se; *unlike each other*, dissimiles inter se.

Brut. 83 dissimiles inter se, sed Attici tamen.

3.—**Instar** (only in nominative and accusative singular) *like in measure, magnitude, appearance*, or *importance = the equivalent of. A horse like a mountain*, equus instar montis; *a river like a sea*, flumen instar maris.

Caes. 2, 17 instar muri hae saepes munimenta praebebant.

Verg. A. 2, 15 instar montis equus (*a horse as huge as a mountain*).

4.—*Like = after the manner of*, modo, ritu, ut, etc.

Sen. 2 gigantum modo bellare cum dis.

Am. 9 qui pecudum ritu ad voluptatem omnia referunt.

Phil. 11, 2 tota Asia vagatur, volitat ut rex.

N. Paus. 3, 2 (Pausanias) epulabatur more Persarum (*was wont to banquet in the Persian style*).

Ritu = *after the manner of living* or *acting*, and is not used of inanimate objects. *Like a wild beast*, ferarum ritu; *like a torrent*, torrentis modo (*not* ritu). Erat ei vivendum latronum ritu (Phil. 2, 25). Haud secus quam torrentis modo fundunt perculsos (L. 39, 31).

LIKELY.

Veri simile est, *it is likely*, is regularly followed by the accusative and infinitive, rarely, and only in negative or quasi-negative sentences, by **ut** and subjunctive.

ap. Phil. 13, 17 vix veri simile est eosdem nobis parcere posse.

Rosc. 41 non est veri simile, ut Chrysogonus horum litteras adamarit.

Likely is sometimes rendered by the future infinitive, especially in connection with videor.

Caes. ap. Att. 9, 6A hoc et feci saepe et saepius mihi facturus videor.

[L. 41, 21] honorem, quem a populo impetraturus Scipio non videbatur, ope Cicerei consecutus est. [*Cf.* Val. Max. 3, 5, 1.]

LITTLE.

Parum, *too little* = non satis, opposed to satis or nimium. **Paulum**, *a little, some*. Parum pecuniae, *too little money*. Paulum pecuniae, *a little money, not very much*. Parum is a modified negative, paulum is positive.

1.—**Parum** = non satis. **Non parum** = satis, often by litotes (with adjectives and adverbs) = the reverse of little (see § 4). (See **Enough**.)

Sall. C. 5, 4 satis eloquentiae, sapientiae parum (*he was not deficient in eloquence, but he wanted wisdom*).

Off. 2, 13, 45 altera pars sceleris nimium habuit, altera felicitatis parum.

Off. 1, 25, 89 mediocritatem illam tenebit, quae est inter nimium et parum.

Att. 8, 2, 3 in Labieno parum est dignitatis.

Att. 6, 2, 9 nimis, nimis, inquam, in isto Brutum amasti, dulcissime Attice, nos vereor ne parum.

Verr. 3, 31, 73 nummi praeterea imperantur, Dantur. Parum est.

L. 39, 37 parum est victis quod victoribus satis est.

Or. 22, 73 etsi enim suus cuique modus est, tamen magis offendit nimium quam parum.

Cf. Att. 9, 6, 5 (epistulae) me paullum (*a little*) recreant.

Sall. I. 65, 1 morbis confectus, et ob eam causam mente paulum inminuta (*exhausted with disease, and with mental powers in consequence somewhat impaired*).

2.—**Parum est** is followed by quod (not ut) or acc. and infin., sometimes by si or nisi. Nisi (ni) with subjunctive adds a supposition which goes too far.

N. Att. 9, 7 quod parum odisse malos cives videretur.

Lig. 12 parum est me hoc meminisse.

Ter. Phor. 546 parumne est, quod omnibus nunc nobis suscenset senex, ni instigemus etiam?

Rosc. 17 ut parum miseriae sit, quod aliis coluit, non sibi, nisi etiam, quod omnino coluit, crimini fuerit.

L. 38, 54 parum fuisse non laudari Africanum, nisi etiam accusaretur.

L. 6, 40 parum est, si, cuius pars tua nulla adhuc fuit, in partem eius venis, nisi partem petendo totum traxeris?

3.—**Parum abest quin** is late Latin for **non multum** (**non longe, paulum**) **abest quin**.

Caes. C. 2, 35 neque multum afuit, quin etiam castris expellerentur.

Caes. C. 2, 35 paulum afuit, quin Varum interficeret.

4.—**Parum** = *too little*, hence **non parum** = *enough*.

Verr. 4, 12 non enim parum res erat clara (*for the matter was notorious enough*).

Tus. 1, 45 nemo parum diu vixit (*there is no one who has not lived long enough*).

Little less, non multo (*not* parum) minus. *A little before*, paulo (not paulum) ante. *He has but little strength*, parum validus est. *I care but little whether I am praised or blamed*, parum curo utrum lauder an reprehendar. *He is little stronger*, non multo (not parum) validior est. *He is a little stronger*, paulo validior est. *He is considerably stronger*, aliquanto validior est. *Little was said*, pauca dicta sunt.

So little.

Fin. 2, 20, 63 ita non (*so little*) timidus ad mortem, ut in acie sit ob rem publicam interfectus.

Att. 6, 9, 3 adeone (*so little*) ego non perspexeram prudentiam litterarum tuarum?

L. 3, 2, 6 haec dicta adeo nihil (*so little*) moverunt quemquam, ut legati prope violati sint.

HOW LITTLE.

Quam parvus, *how little* (*positively*). **Quam nihil** or **quam non**, *how little* (*negatively*), *how far from anything at all*. Vides quam parvo contentus sim = *I have a little and I am contented with it*. Vides quam non contentus sim = *I am the reverse of contented*.

Tus. 5, 32 hic vero ipse quam parvo est contentus!

Ac. 2, 26 ut minuam controversiam, videte quam in parvo lis sit.

N. Dat. 5 Artaxerxes reminiscens ad quam parvam rem principem ducum misisset se ipse reprehendit.

Tus. 2, 7 quam hoc non curo! (*how little I regard this!*).

Att. 7, 1 quam non est facilis virtus! (*how far from easy is virtue!*).

Verr. 5, 4 videte quam non inimico animo sim acturus.

Phil. 2, 8, 20 quam id te, di boni, non decebat! (*how ill it became you!*).

Att. 13, 23, 3 incredibile est, quam ego ista non curem.

Ac. 2, 42, 129 vides quantum ab eo dissenserit et quam non multum a Platone.

Fin. 5, 27, 80 quam suave est! quam nihil curo!

L. 2, 54 moniti quam nihil auxilii sacratae leges haberent.

LIVE.

Vivere is allied to **vesci** (*Cf.* Fr. vécu, originally vescu) and primarily = *to live on*, hence *to be in life*, and in reference to the manner and conduct of life = *to turn life to some*

account, make the most of it. To live at a certain epoch = **esse.** *Homer lived before the founding of Rome,* Homerus fuit ante Romam conditam.

Caes. 4, 1 lacte atque pecore vivunt.

L. 23, 30 coriis herbisque et radicibus vixere.

Caes. 4, 10 piscibus atque ovis avium vivere existimantur.

Sen. 19 sperat adulescens diu se victurum.

Cat. 1, 4 dixisti paulum tibi esse etiam nunc (*still*) morae, quod ego viverem.

Sen. 23 ita vixi, ut non frustra me natum existumem.

Am. 27 mihi quidem Scipio, quamquam est subito ereptus, vivit tamen semperque vivet.

Phil. 2, 46, 118 quibus ortus sis, non quibuscum vivas, considera.

Off. 1, 15, 46 vivitur non cum perfectis hominibus planeque sapientibus, sed cum iis, in quibus cet.

Catull. 5, 1 vivamus, mea Lesbia, atque amemus.

Hor. 3, 29, 43 ille potens sui laetusque deget, cui licet in diem dixisse "vixi" [with Kiessling's note].

Mart. 1, 15, 11-12 non est, crede mihi, sapientis dicere "Vivam": sera nimis vita est crastina: vive hodie.

Q. F. 3, 1, 4 quod me cohortaris ad laborem, faciam equidem, sed quando vivemus? (*but when shall I be let live?*).

Tus. 5, 38 (erudito homini) vivere est cogitare (*for an educated man to live is to think*).

Brut. 20 erat eisdem temporibus Ti. Gracchus.

Sen. 15 Homerus, qui multis ante saeculis fuit.

Or. 3, 33 an tu existumas, cum esset (*lived*) Hippocrates ille Cous, fuisse tum alios medicos, qui morbis, alios qui vulneribus mederentur?

Or. 3, 32, 130 ii, quos nominavi, multique praeterea summique dicendi doctores uno tempore fuerunt.

Or. 1, 2, 6 cum esset Demosthenes, multi oratores magni et clari fuerunt et antea fuerant.

Tus. 1, 1, 3 siquidem Homerus fuit et Hesiodus ante Romam conditam.

Leg. 3, 13 hi homines qui nunc sunt (*men living at the present time*).

To live well, bene vivere, *i.e., wisely;* laute vivere, *i.e., generously* (N. Chab. 3).

He is still alive, vivit. *Oh that Sulpicius were still alive!* utinam Ser. Sulpicius viveret (Phil. 8, 7).

As sure as I live, ita vivam. *I wish I may not live, if I know,* ne vivam, si scio.

LONG (adjective).

Diuturnus, *long in a general sense, lasting, of long standing;* **diutinus,** *long in a bad sense, wearisome, irksome.* Bellum diuturnum, *a war of long duration as compared with other wars;* bellum diutinum, *a protracted and tedious war.*

Sen. 19 nihil mihi diuturnum videtur, in quo est aliquid extremum.

Fam. 11, 8, 2 odio diutinae servitutis.

L. 39, 56 Sempronius proconsul diutino morbo est implicitus.

Longum est (not esset), *it would take too long, it would be a lengthy task.* Quam improbe fecerit longum est dicere (Verr. 1, 60).

LONG (adverb).

Diu, *long,* of time ; **longe,** *long,* of distance. Diu aberat, *he was a long time absent.* Longe aberat, *he was a long way off.*

Att. 13, 2 Dionysius noster queritur a discipulis abesse tam diu ; mihi videtur etiam diutius afuturus.

Fam. 2, 7 longe absum, audio sero.

Att. 4, 16 abis totiens et tam longe abis.

Long before = multo (*not* diu) ante. *Long after* = multo post.

FOR A LONG WHILE.

Iam diu, *for a long time absolutely ;* **iam dudum,** *for some time,* or *for what appears a long time, with accessory idea of impatience, a short time seeming an age.* **Iam pridem** — *for a long time back, or long ago, with especial reference to the beginning of the time that has passed.*

Rosc. C. 14 is iam pridem est mortuus.

Cat. 2, 5, 10 res eos iam pridem deseruit.

Q. F. 3, 8 Scaurum autem iam pridem Pompeius abiecit.

Brut. 5 iam pridem conticuerunt tuae litterae (*i.e.*, since the libri de re publica were written).

Ac. 1, 1 habeo opus magnum in manibus (*on hand*), idque iam pridem.

Cat. 1, 2 verum ego hoc, quod iam pridem factum esse oportuit, nondum adducor ut faciam.

Cat. 1, 1 ad mortem te duci iam pridem oportebat.

Or. 1, 35 tantum habemus otii quantum iam diu nobis non contigit.

Verr. 5, 7 nam pater iam diu lecto tenebatur.

Sen. 6 Karthagini male iam diu cogitanti bellum multo ante denuntio.

Verr. 3, 36 non intellegis haec, quae iam dudum (*just now*) loquor ?

Cat. 1, 5, 12 quod te iam dudum hortor (*which I have been long counselling you*).

Am. 18 quae pertinent omnia ad eam, quam iam dudum tracto, constantiam.

Ter. Eu. 743 ego iam dudum hic adsum (*I have been here for a long while*).

1.—The Latin present in construction with iam, iam pridem, and other words expressing duration of time, corresponds to the progressive form of the English perfect. *We have now been three hours in school,* tres horas iam in schola sumus ; Gk., ἤδη τρεῖς ὥρας ἐν τῇ σχολῇ διάγομεν ; Fr., il y a trois heures que nous sommes dans l'école ; Ger., wir sind jetzt schon drei Stunden in der Schule.

Off. 1, 1 annum iam audis Cratippum (*you have now been attending Cratippus' lectures for a year*).

Fin. 2, 29 at iam decimum annum in spelunca iacet.

Verr. 4, 18 is Lilybaei multos iam annos habitat.

Att. 2, 5 cupio equidem et iam pridem cupio Alexandream visere (*I for my part am anxious and have long been anxious to visit Alexandria*).

L. 39, 28 a quibus nihil aequi me impetrare iam diu animadverto.

2.—Similarly the Latin imperfect corresponds to our progressive pluperfect.

L. 40, 8 iam pridem quidem hanc procellam imminentem timebam.

You have been expecting me for now six years = iam sex annos (sextum annum) me exspectas, *or* iam sunt sex anni (sextus est annus), cum me exspectas.

NO LONGER.

Non iam, *no longer absolutely, no longer as a fact;* **non diutius**, *no longer comparatively, no longer as a limit.* Non iam = *I have ceased;* non diutius = *I am on the point of ceasing. I am no longer lame,* non iam claudus sum; *why are oracles no longer delivered at Delphi;* cur Delphis oracula iam non eduntur? *I can support myself no longer,* diutius me sustinere non possum = *I am still supporting myself, but my endurance can go no farther;* iam me sustinere non possum = *I have ceased to be able to support myself.*

L. 25, 14 caedes inde non iam pugna erat (*it was then a massacre, no longer a fight*).

L. 8, 2 fateri pigebat in potestate sua Latinos iam non esse.

Cat. 2, 4 non est iam lenitati locus (*there is no longer room for mercy*).

Caecil. 3, 7 miseri iam non salutis spem, sed solacium exitii quaerunt.

Ter. Phorm. 1, 4, 4 (182) nam non potest celari nostra diutius iam audacia.

Brut. 67, 236 is laborem forensem diutius non tulit.

Q. F. 1, 3, 5 diutius in hac vita esse non possum.

Clu. 10, 30 nec diutius vixit quam locuta est.

Caes. 2, 6, 4 sese diutius sustinere non posse.

L. 3, 6, 7 non diutius se in Hernico hostis continuit.

Verr. 2, 29 ferre atque audire diutius Timarchidem non potuit.

N. Chab. 3 non ibi diutius est moratus quam fuit necesse.

Caes. C. 1, 19 res diutius tegi non potuit (*disguise could be carried no farther*).

LOSE.

Amittere, with reference to the result = *to let go, let slip, cease to possess;* **perdere**, with reference to the agent = *to throw away wilfully, ruin or destroy by one's own act.* Amittere tempus, *to lose time, not to take advantage of it;* perdere tempus, *to waste time, to employ it badly.*

Att. 7, 13 condicionum autem amissum tempus est.

Or. 3, 36 aut, si non potuerim, tempus non perdere (*or not to waste time, if I do not succeed*).

Ad Herenn. 4, 44 Decius Mus amisit vitam, at non perdidit.

Fin. 2, 27 nam si amitti vita beata potest, beata esse non potest.

Planc. 35 quorum alter exercitum perdidit, alter vendidit.

Div. 1, 16 classis maxumas perdiderunt, cum vitio navigassent.

Or. 2, 67 numquam Tarentum recepissem, nisi tu perdidisses.

Fam. 7, 1 in quibus (athletis) ipse Pompeius confitetur se et operam et oleum perdidisse (*Pompey himself owns that he has spent toil and oil alike in vain on these athletes*).

He lost the battle, victus est, *or*, inferior discessit acie; *he lost his eyesight*, lumina (aspectum) amisit; *he lost his reason*, mente captus est. *He was in danger of losing his life*, capitis periculum adiit.

LOVE.

Amare implies passion and ardour, and is stronger than **diligere**, which implies preference founded on esteem. *To love one's self*, amare se ipsum; *to love justice*, diligere iustitiam.

Am. 22 cum iudicaveris diligere oportet; non cum dilexeris iudicare.

Fam. 5, 11, 3 de Dionysio, si me amas, confice.

Fam. 16, 7 nemo nos amat, qui te non diligat.

Fam. 9, 14 tantum accessit ut mihi nunc denique amare videar, antea dilexisse.

Am. 27 amare nihil est aliud, nisi eum ipsum diligere quem ames, nulla utilitate quaesita.

Fam. 13, 47 ut scires eum a me non diligi solum, verum etiam amari.

Amabo te, *I beseech you*, is an epistolary (conversational) phrase = si feceris quod volo, amabo te.

Q. F. 2, 10 amabo te, advola.

Att. 7, 1 exspecta, amabo te, dum Atticum conveniam.

LUNGS.

Pulmones, *the lungs, as a part of the body*; **latera**, *the lungs, as an organ of the body.* Bona latera, *good lungs, sound in wind*; laterum (*or* lateris) dolor, *pulmonary disease, consumption.*

Sen. 5 legem Voconiam magna voce et bonis lateribus suasi.

Verr. 4, 30 quae vox, quae latera, quae vires huius unius criminis querimoniam possunt sustinere?

Or. 3, 2 die septimo est lateris dolore consumptus (*pleurisy*).

Vat. 5 omnia mea tela in tuis pulmonibus et visceribus haerebunt.

N. D. 2, 55 in pulmonibus inest raritas quaedam et assimilis spongiis mollitudo ad hauriendum spiritum aptissima (*the lungs consist of a loose and spongy-like substance admirably adapted for respiration*).

So pectus in literal sense = *the chest, as an external part of the body. A strong chest* = bona latera, *not* robustum pectus. *He tore his robe away from his chest*, tunicam eius a pectore abscidit (Verr. 5, 1).

MACEDONIAN.

Macedo, *a Macedonian by birth.* **Macedonicus**, *a person in some way connected with Macedonia.* We say Philippus Macedo, but Metellus Macedonicus. So Macedones milites are the native soldiers of Macedonia, whereas Macedonici milites are Roman soldiers serving in Macedonia. [So with Britannus, Britannicus; Hispanus, Hispanicus; Germanus, Germanicus, etc.]

N. Eu. 3 Macedones milites ea tunc erant fama, qua nunc Romani feruntur.

L. 30, 33 legio Macedonum (*a Macedonian* (*native*) *legion*).

N. Eum. 7, 1 cuius sub imperio phalanx erat Macedonum.

L. 9, 19, 5 ipse traiecisset mare cum veteranis Macedonibus.

L. 33, 8, 7 cornu dextro peditum, robore Macedonici [not necessarily composed of Macedonians] exercitus, quam phalangem vocabant

Fam. 12, 23 legiones Macedonicae (*Macedonian* (*Roman*) *legions*).

MAGNANIMITY.

Magnitudo animi, *not* **magnanimitas** (only once used by Cicero (Off. 1, 43), and apparently coined for the nonce). Also used is **magnus animus**.

Off. 1, 4 ex quo magnitudo animi existit humanarumque rerum contemptio (*whence come magnanimity and a contempt of the vicissitudes of life*).

MAJESTY.

Maiestas as a political expression - "amplitudo ac dignitas civitatis," *the greatness and imperial dignity of the Roman State.* To misconduct the business of the State, or in any way impair (minuere) this "maiestas," laid one open to the charge of treason (crimen maiestatis minutae). Maiestas, however, was not used for an offence of this description before the lex Appuleia was passed (about B.C. 100), the earlier term being **perduellio**.

Or. 2, 39 si maiestas est amplitudo ac dignitas civitatis, is eam minuit, qui exercitum hostibus populi Romani tradidit.

Sall. I. 14 per maiestatem populi Romani subvenite mihi misero.

Sall. I. 31 leges, maiestas vestra, divina et humana omnia hostibus tradita sunt.

Clu. 35 legionem sollicitare, res est, quae lege maiestatis tenetur (*the law against treason*).

Inv. 2, 17 maiestatem minuere est de dignitate aut amplitudine aut potestate populi, aut eorum quibus populus potestatem dedit, aliquid derogare.

L. 2, 41, 11 invenio apud quosdam . . . a quaestoribus K. Fabio et L. Valerio diem dictam perduellionis, damnatumque populi iudicio.

His majesty, rex: *her majesty*, regina. *His majesty replied*, rex respondit. *Your majesty said so*, rex, *or* regina (voc.), ita dixisti. *They insulted his majesty*, regi insultabant: *they insulted his majesty*, i.e., *his dignity*, eius maiestati insultabant.

L. 1, 24 iubesne me, rex, cum patre patrato populi Albani foedus ferire? (*does your majesty command me to conclude a treaty with the pater patratus* (*president*) *of the Alban people?*).

L. 41, 19 senatus nec liberat eius culpae regem neque arguit.

MAKE A SPEECH.

Orationem facere (conficere, componere), *to make a speech*, i.e., *to compose it;* **orationem habere**, *to make a speech*, i.e., *to deliver it.*

Or. 1, 14 ignarus faciundae et poliendae orationis.

Or. 51 orationis faciendae et ornandae auctores.

Sen. 11 nunc cum maxime conficio orationes (*now when I compose speeches more than ever*).

L. 40, 15 si pro alio dicendum esset, tempus ad componendam orationem sumpsissem.

Caes. 1, 33 hac oratione habita, concilium dimisit.

MAN.

Homo (ἄνθρωπος), *a man* or *a woman* = Ger. Mensch. **Mas** (ἄρσην), *a male*, opposed to "femina," and, like "femina," applicable to all living beings, *e.g.*, mares di, mares bestiae. **Vir** (ἀνήρ), *a man, as possessing the qualities most esteemed in the male sex* (*force, courage, energy, etc.*), opposed to "mulier" [*cf.* mollis], *the softer sex;* hence "fortis," rare with "homo," is a common attribute to "vir". *Plato at the point of death congratulated himself that he was born a man*, Plato moriens sibi gratulatus est, quod homo (*not* vir) natus esset = *a human being;* quod mas natus esset = *a man, not a woman.*

Fin. 4, 10 sumus igitur homines; ex animo constamus et corpore.

Sen. Ep. 59, 12 omnes iurant me esse Iovis filium, sed volnus hoc hominem esse me clamat.

Arch. 7, 16 Reid divinum hominem Africanum, ex hoc C. Laelium, L. Furium, moderatissimos homines et continentissimos, ex hoc fortissimum virum . . . M. Catonem illum senem.

Verr. 4, 45, 101 quem tibi aut deum aut hominem auxilio futurum putas?

Pl. Am. 4, 1, 14ff (1047ff) ubi quemque hominem aspexero, si ancillam, seu seruom, siue uxorem, siue adulterum, seu patrem, siue auom uidebo, obtruncabo in aedibus.

Hor. Ep. 1, 16, 48 non hominem occidi (*I have no murder on my conscience*).

Cat. 3, 5 cura, ut vir sis.

Fam. 5, 17 ut et hominem te et virum esse meminisses (*to remember that as a human being you are liable to misfortune, and that as a man you should bear it with fortitude*).

L. 2, 10 pons sublicius iter paene hostibus dedit, ni unus vir fuisset (*but for the bravery of one man*).

Fam. 4, 12 vir clarissimus ab homine taeterrimo acerbissima morte est affectus.

Pl. Rud. 1, 2, 16 (104) utrum tu masne an femina's?

N. D. 1, 34, 95 quod et maris deos et feminas esse dicitis, quid sequatur, videtis.

Caes. 6, 26 eadem est feminae marisque natura.

1.—Vir is sometimes used side by side with homo, of *a man's relation to the state and his virtues as a citizen*, "homo," *as a private individual*, but "Cicero frequently passes from *homo* to *vir* and *vir* to *homo* for no other apparent reason than the love of variety"—(Reid).

Mur. 6 prope inimicorum confessione virum bonum atque integrum hominem defendimus (*a loyal citizen and an upright man*).

Sest. 41 cervices tribunus plebis privato, praestantissimus vir profligatissimo homini daret? (*was a tribune of the people, a most deserving public man, to submit tamely to a private citizen and shameless profligate?*).

Caecil. 17 hoc quaestori Caecilio, viro optimo et homini aequissimo, nuntiatum est (*an excellent magistrate and a most honourable man*).

Quinct. 15 nam quid homini potest turpius, quid viro miserius aut acerbius usu venire?

Mil. 29, 80 Graeci homines deorum honores tribuunt iis viris, qui tyrannos necaverunt. [*Cf.* Reid on Mil. § 69.]

2.—Homo is used of *the sense, feelings, virtues* or *weaknesses of humanity*.

Ter. Haut. 1, 1, 25 homo (*not* vir) sum; humani nil a me alienum puto (*I am a man; I consider no human interest a matter of indifference to me*).

Phil. 2, 16 si modo homines sunt (*if only they have human feeling*).

Att. 4, 15 si vis homo esse (*a man of honour*).

Att. 2, 2 Ἡρώδης, si homo esset (*a sensible man*), eum potius legeret quam unam litteram scriberet.

Att. 13, 52 homines visi sumus (*men of taste*).

Or. 2, 10 nox te expolivit hominemque (*human*) reddidit.

Serv. ap. Fam. 4, 5 Tulliae moriendum fuit, quoniam homo nata fuerat (*since she was born with the weaknesses of a mortal*).

Q. F. 2, 11 virum te putabo si Sallusti Empedoclea legeris, hominem non putabo (*if you get through Sallust's Empedoclea, I shall admire your courage, not your common-sense*).

Tus. 2, 22 Marius tulit dolorem ut vir, et ut homo maiorem ferre sine causa necessaria noluit (*Marius bore the pain like a man, and as a mere mortal he had no wish to suffer greater pain without an imperative reason*).

Tus. 2, 27, 65 Graeci autem homines, non satis animosi, prudentes, ut est captus *hominum*, satis, hostem aspicere non possunt. . . .

Tus. 1, 21, 49 ut enim rationem Plato nullam adferret (vide, quid homini tribuam), ipsa auctoritate me frangeret.

Ter. Ad. 5, 8, 11 (934) si tu sis homo, hic faciat.

3.—Homo and vir are often used for "ille" and "is".

Caes. 5, 7 illi circumsistunt hominem atque interficiunt.

L. 21, 4 has tantas viri virtutes ingentia vitia aequabant.

L. 3, 13, 4 Verginius arripi iubet hominem et in vincula duci.

Verr. 7, 19 appellat hominem et ei voce maxima gratulatur.

4.—*A man who* or *one who* = "is qui" or "qui" alone. *A man who sins is miserable*, qui peccat miser est.

Tus. 1, 36 an potest is, qui non est, ulla re carere?

Tus. 2, 31, 102 idque testamento cavebit is, qui nobis quasi oraculum ediderit cet.

L. 30, 30, 3 ut, qui primus bellum intuli . . . , is ultro ad pacem petendam venirem.

L. 22, 39 gloriam qui spreverit veram habebit.

Ac. 2, 7 potest quisquam dicere inter eum qui doleat et inter eum qui in voluptate sit nihil interesse? (*can any one say that there is no difference between a man who suffers pain, and one who enjoys pleasure?*).

[5.—"Homo" is frequently added to national names, where it seems almost superfluous.]

Att. 7, 3, 10 Romanus homo.

Att. 10, 8, 2 non modo Romano homini, sed ne Persae quidem cuiquam tolerabile.

Tus. 2, 27, 65 Graeci homines.

Caes. 2, 30, 4 hominibus Gallis.

Caes. 6, 29, 1 homines Germani.

As "homo" is of common gender, "vir" is sometimes opposed to "femina" as well as to "mulier". *Men and women*, viri feminaeque, *cf.* L. 10, 23, 2 supplicatum iere frequentes viri feminaeque; *a woman in man's attire*, mulier virorum more vestita (note *virorum; viri* would mean some particular man).

Mortales is used for *homines* in Sallust, Livy and Tacitus, in Cicero only when conjoined with *multi* or *omnes* or *cuncti*, *cf.* L. 7, 35, 11 signo secundae vigiliae convenistis, quod tempus mortales somno altissimo premit, the singular in Am. 5, 18 sed eam sapientiam interpretantur, quam adhuc mortalis nemo est consecutus. Sallust, from his love of alliteration, always writes *multi mortales*, but *omnes mortales* or *omnes homines* indifferently.

HOW MANY.

Quot, *how many, generally;* quam multi is an interrogative exclamation, and does not expect an answer *how very many*, sometimes in a disparaging sense, *how few*. *How many are there of you?* quot (*not* quam multi) estis? *Into how many parts is all Gaul divided?* quot in partes divisa est omnis Gallia? *How many are unworthy of the light of day!* Quam multi luce indigni sunt!

Ter. Ad. 4, 2, 16 (555) scire equidem volo, quot mihi sint domini.

Part. Or. 1, 3 "quot in partis tribuenda est omnis doctrina dicendi?" "Tris."

N. D. 2, 18 haec Epicurus certe non diceret, si bis bina quot essent, didicisset.

Verr. 5, 39 quaerit ex iis singillatim quot quisque nautas habuerit.

L. 27, 1 Romanorum sociorumque quot caesa in eo proelio milia sint, quis pro certo adfirmet?

Phil. 2, 4 quam multa ioca solent esse in epistulis, quae prolata si sint, inepta videantur!

Fin. 2, 18 quam multa iniuste fieri possunt, quae nemo possit reprehendere!

Ac. 2, 7 quam multa vident pictores in umbris, quae nos non videmus!

Verr. 5, 53 virgis quam multos ceciderit quid ego commemorem?

Fam. 13, 67 non te fugit, quam multi grati reperiantur.

Tus. 1, 41 quam multi (*how few*) dies reperiri possunt, qui tali nocti anteponantur!

FORCED MARCH.

Iustum iter, *a regular day's march*; **magnum iter**, *a regular day's march and something more, a forced march.*

Caes. C. 1, 23 eo die castra movet, iustumque iter conficit.

Caes. C. 3, 76 confecto iusto itinere eius diei.

Caes. 5, 48 venit magnis itineribus in Nerviorum fines.

Iustus is used not only of what is just or right in a moral sense, but of what is complete or proper in its kind. Iustum bellum = *a just* (*righteous*) *war*, or *a regular, formal war*, opposed to *a guerrilla war*. Iustum proelium, *a regular pitched battle*, opposed to tumultuarium.

L. 9, 1 iustum est bellum, Samnites, quibus necessarium, et pia arma, quibus nulla nisi in armis relinquitur spes.

L. 29, 31 inde nocturnis primo ac furtivis incursionibus, deinde aperto latrocinio infesta omnia circa esse; iamque adeo licenter eludebant, ut plures quam iusto saepe in bello Carthaginiensium caderent caperenturque.

L. 35, 4 postquam apertas esse insidias et recto ac iusto proelio dimicandum viderunt.

Off. 3, 29 cum iusto enim et legitimo hoste res gerebatur (*they were negotiating with a regular and formal enemy*).

MARRIAGE.

Coniugium, *marriage in the widest sense;* used also of animals; **matrimonium**, *marriage as an institution of human society.* **Nuptiae** is properly the commencement of matrimonium, *the ceremony or marriage festival, sometimes used of the marriage itself;* **conubium** is merely a term defining the conditions of a legal marriage (iustae nuptiae, or iustum matrimonium); ius conubii, *the right of intermarriage.*

Off. 1, 17 prima societas in ipso coniugio est, proxima in liberis.

Att. 6, 8 laetatus sum sermone Piliae de coniugio Tulliae meae (*I was delighted with Pilia's reference to the marriage of my daughter Tullia*).

Quinct. 4 Quincti consobrinam habet in matrimonio Naevius.

L. 40, 4 Theoxena, multis petentibus, aspernata nuptias est.

L. 30, 12 nuptias in eum ipsum diem parari repente iubet.

Top. 4 mulier nupta erat cum eo, quicum conubium non erat.

MARRY.

In matrimonium ducere, *of a man;* **nubere** (lit. *to take the veil for*), *of a woman. He married his cousin,* consobrinam suam in matrimonium duxit; *she married her cousin,* consobrino suo nupsit. "In matrimonium" is sometimes omitted. *He married the king's daughter,* regis filiam duxit. But if the English is absolute, "uxorem" must be inserted. *He never married,* numquam uxorem duxit. *He married the king's daughter as his second wife,* duxit iterum uxorem regis filiam.

Ter. Phor. 2, 1, 1 (231) itane tandem uxorem duxit Antipho iniussu meo?

Caes. 1, 9 Orgetorigis filiam in matrimonium duxerat.

Clu. 44 Oppianicus eius uxorem, quem occiderat, in matrimonium duxit.

Sest. 3 duxit honestissimi viri, C. Albini, filiam.

Sest. 3 duxit iterum uxorem patre vivo optimi viri filiam, L. Scipionis.

Clu. 9 petit Oppianicus, ut sibi Sassia nubat.

L. 1, 46 his duobus duae Tulliae regis filiae nupserant.

L. 10, 23, 4 Verginiam, Auli filiam, patriciam plebeio nuptam.

Div. 1, 46 virgo nupsit, cui Caecilia nupta fuerat (*had been married to* = a past state, not a past act).

1.—**Ducere uxorem** is susceptible of a different interpretation. *He brought his wife and his married daughter with him,* uxorem et nuptam filiam secum duxit.

N. Praef. quem enim Romanorum pudet uxorem ducere in convivium? (*for what Roman would be ashamed to take his wife to an entertainment?*).

2.—**Deducere** is the proper word for taking a bride to her husband's home.

Caes. 5, 14 qui sunt ex his nati, eorum habentur liberi, quo primum virgo quaeque deducta est.

3.—**Enubere** (of the woman) is to marry out of the family or community.

L. 26, 34, 3 Weissenborn coniuges uendendas extra filias, quae enupsissent, priusquam in populi Romani potestatem venirent.

The priest married them, sacerdos eos matrimonio iunxit. *Aruns and Tullia married each other,* Aruns et Tullia iunguntur nuptiis (L. 1, 46).

MASTER.

Magister, *overseer;* **dominus,** *owner.* Magister navis = *the captain* (τριήραρχος); dominus navis = *the shipowner* (ναύκληρος). **Erus** = *a master, correlative to slaves.*

N. Them. 8 domino navis quis sit aperit.

Caes. C. 2, 43 horum fuga navium onerariarum magistros incitabat.

Verg. A. 5, 176 ipse gubernaclo rector subit, ipse magister.

L. 5, 16, 7 biduum ad recognoscendas res datum dominis.

L. 24, 16, 5 pecus exceptum est, quod intra dies XXX domini cognovissent.

Rosc. A. 8 Roscius amplissimae pecuniae fit dominus.

Verr. 3, 54 incolumis numerus manebat dominorum atque aratorum (*owners and lessees*).

Verr. 3, 22 dicebat ille se nec dominum esse eius fundi nec locatorem (*neither owner nor lessor of the farm*).

L. 1, 4 magister regii pecoris.

Mil. 22 maiores nostri in dominum de servo quaeri noluerunt.

Pl. Capt. 2, 1, 44 (241) non ego erus tibi, sed seruos sum.

Off. 2, 7 sed eis, qui vi oppressos imperio coercent, sit sane adhibenda saevitia, ut eris in famulos, si aliter teneri non possunt.

MEAN.

Significare, *to signify* or *indicate*; **sibi velle** is used of *interrogations of surprise*. Quid tibi vis? *What* do *you mean?* Quid sibi iste vult? *what is the fellow driving at?* Quid haec verba significant? *what do these words mean?* Quid haec verba sibi volunt? *what on earth do these words mean?*

L. 3, 67 pro deum fidem quid vobis vultis?

L. 40, 12 quid ergo illa sibi vult pars altera orationis?

Or. 2, 67 quid tibi vis, insane? (*foolish man, what are you thinking of?*).

Cat. 2, 10 quid sibi isti miseri volunt? (*what is this wretched crew aiming at?*).

Caes. 1, 44 quid sibi vellet? cur in suas possessiones veniret?

L. 3, 35 conicere in eum oculos, mirantes quid sibi vellet.

Sen. 18 avaritia senilis quid sibi velit, non intellego.

Verr. 2, 61 quid illae sibi statuae inauratae volunt? (*what is the meaning of those gilded statues?*).

Quinct. 26 quid haec amentia, quid haec festinatio, quid haec immaturitas tanta significat?

Tus. 1, 14 quid ipsa sepulcrorum monumenta, quid elogia significant, nisi nos futura etiam cogitare?

Tus. 1, 36 carere igitur hoc significat, egere eo, quod habere velis.

Zenonem significabat, *he meant Zeno* (Tus. 2, 25). Caesar hac oratione Dumnorigem designari sentiebat, *Caesar perceived that in this speech Dumnorix was meant* (Caes. 1, 18).

FROM MEMORY.

Ex memoria, *from memory, by heart*, opposed to de scripto. **Memoriter** strictly means *with good memory*, like *μνημονικῶς*.

Cat. 3, 6 ex memoria vobis quid senatus censuerit exponam.

Phil. 10, 2 ita enim dixisti et quidem de scripto (*from MS.*).

Pl. Amp. 1, 1, 261 (417) hicquidem certe quae illic sunt res gestae memorat memoriter.

Ac. 2, 19, 63 Luculli oratio, quae est habita memoriter, accurate, copiose.

Am. 1 Mucius augur multa narrare de Laelio socero suo memoriter et iucunde solebat (*with clear memory and in a jocose vein*).

IN MEMORY OF.

"In memoriam" is late Latin [for examples, see Mayor's note on Plin. ep. 3, 3, 1 and Addenda] for **ad memoriam.** *He wrote a poem in memory of his brother*, poema ad memoriam fratris scripsit. So, ad honorem, or honoris causa, *in honour of* = *for the purpose of doing honour to.*

Livy is the first prose writer who uses **in** to denote purpose = *with a view to; e.g.*, 26, 24 in fidem, *to awaken confidence;* 28, 21 in gratiam, *to win favour.*

Hor. epod. 1, 24 in tuae spem gratiae.

Brut. 16 oratio ad memoriam laudum domesticarum (*a speech in commemoration of his domestic virtues*).

Phil. 9, 2 quae statua ad tantae familiae memoriam sola restat.

Suet. Tib. 7 munus gladiatorium in memoriam patris dedit (*he gave a gladiatorial exhibition in memory of his father*).

In some constructions, it is enough to put the person to be remembered or honoured in the dative. *He erected a statue to the memory of his father*, statuam patri posuit.

L. 8, 13, 9 additus triumpho honos, ut statuae equestres eis—rara illa aetate res—in foro ponerentur.

Contrast L. 4, 17, 6 legatorum, qui Fidenis caesi erant, statuae publice in Rostris positae sunt.

Fam. 12, 3 in statua inscripsit PARENTI OPTIME MERITO.

MIND.

Animus = *intellect, will, feeling.* Animus is used of all beings, *e.g.*, Tus. 1, 33 bestiarum animi sunt rationis expertes. **Mens** = *intellect, the reasoning faculty*, related to **animus** as a part to the whole.

Fin. 5, 13, 36 princeps animi pars mens nominatur.

Tus. 3, 5 menti regnum totius animi tributum est.

Leg. 1, 22, 59 quoniam principio rerum omnium quasi adumbratas intellegentias animo ac mente conceperit.

Caes. 1, 39 tantus subito timor exercitum occupavit, ut omnium mentes animosque perturbaret (mentes = *reason, reflection;* animos = *resolution, action*).

Tac. G. 29 ita sede finibusque in sua ripa, mente animoque nobiscum agunt.

We say "alicui in animo esse," "animum adtendere, inducere, etc." but always "in mentem venire alicuius," impersonally = *to be called to mind, to occur to one's mind.*

Fam. 14, 11 nobis erat in animo Ciceronem ad Caesarem mittere (*we purposed to send Cicero to Caesar*).

N. Alc. 5 erat enim ea sagacitate ut decipi non posset, praesertim cum animum adtendisset ad cavendum.

Fin. 5, 1 venit mihi Platonis in mentem (*I call to mind Plato*).

Fam. 7, 3 mihi solet in mentem venire illius temporis.

MODESTY.

Pudor (αἰδώς), *the principle of modesty, a sense of honour,* opposed to impudentia; **pudicitia**, *purity of conduct, chastity.* The former belongs to the mind; the latter, which is the outcome of the former, belongs to the body.

Tus. 4, 8 pudorem rubor, terrorem pallor consequitur.

Phil. 2, 7 adeone pudorem cum pudicitia perdidisti?

Fin. 2, 34 moderator cupiditatis pudor est.

Cat. 2, 11 ex hac parte pudor pugnat, illinc petulantia; hinc pudicitia, illinc stuprum.

L. 1, 58 quid salvi est mulieri amissa pudicitia?

L. 3, 45 saevite in tergum; pudicitia saltem in tuto sit.

"Pudens" corresponds to "pudor," "pudicus" to "pudicitia".

MONEY.

Pecunia, *money* or *money's worth, any kind of property, personal* or *real;* in a restricted sense, *a sum* or *quantity of money,* not *a coin* or *piece of money,* which is **nummus**.

Off. 2, 20 malo virum qui pecunia egeat quam pecuniam quae viro.

Off. 3, 32 cum id parva pecunia fieri posset (*for a small sum of money*).

Phil. 2, 38 tanti acervi nummorum apud istum construuntur, ut iam expendantur, non numerentur pecuniae.

Att. 5, 21, 12 pecuniam numeraverunt.

Rosc. A. 2, 6 bona . . . duobus milibus nummum sese dicit emisse.

Phil. 3, 6 nummos populo de rostris spargere solebat.

Off. 3, 23 adulterinos nummos accepit imprudens pro bonis.

Clu. 64 in quo (armario) sciret esse nummorum aliquantum et auri (*a quantity of coined money and bullion*).

Much money, magna pecunia, *or* multum pecuniae, *not* multa pecunia. Multae pecuniae = *many different sums of money*, while magnae pecuniae = *large sums of money.*

Att. 5, 21 civitates locupletes, ne in hiberna milites reciperent, magnas pecunias dabant.

Pomp. 7 in ea provincia pecunias magnas collocatas habent (*large investments*).

Verr. 5, 19 ostendam multas pecunias isti erogatas in operum locationes falsas atque inanes esse perscriptas (*many different sums of money*).

Phil. 2, 16 in multas pecunias alienissimorum hominum invasit.

Ready money, pecunia praesens *or* numerata. *False coin*, nummi adulterini.

MORE.

Magis, *more in degree ;* **plus**, *more in quantity ;* **amplius**, *more in extent, more in addition, further.*

(*a*) Magis is used with adjectives, adverbs, and verbs. Magis (*not* plus) idoneus, *more suitable :* magis (*not* plus) aperte, *more openly.*

(*b*) Magis means *rather* far oftener than *more.* Magis opto quam spero = *I fain hope rather than expect, i.e.*, opto expresses my meaning more accurately than spero.

(*c*) Plus, like its positive multum, is used with verbs both absolutely and in construction with a genitive. *He owed me more* (*money*), plus (pecuniae) mihi debebat.

(*d*) Plus or magis (= *more*) is used with verbs according as the idea of measure or degree predominates. *I love more*, magis amo = amantior sum ; plus amo = *I show more proofs of love ; I ploughed more*, plus (*not* magis) aravi.

(*e*) Magis = *rather*, throws the second clause into the background. Eos magis rei publicae quam familiaritatis gratia diligo = *I esteem them as public men rather than as private friends :* eos plus rei publicae quam familiaritatis gratia diligo = *I esteem them still more as public men than as private friends.*

(*f*) Amplius and plus (*not* magis) are used with cardinal numbers, the former without, the latter with or without, quam. *More than six months*, amplius sex menses, *or* sex menses et amplius, *not* amplius quam sex menses ; *more than five feet*, plus (quam) quinque pedes.

(*g*) Excepting with cardinals and a few expressions, such as annus, biennium, dimidium, dimidia pars, plus must be followed by quam. We must say plus quam satis, plus quam pares, not plus satis, plus pares.

(*h*) Potius is distinguished from magis in that it is subjective, and implies preference. Diogenem magis quam Antipatrum sequor, *I follow Diogenes rather than Antipater :* Diogenem potius quam Antipatrum sequor = *I elect to follow Diogenes rather than Antipater. Cf.* Fam. 5, 21, 2 qui nihil umquam mea potius quam meorum civium causa fecerim.

Phil. 5, 11 sunt alia, quae magis timeam et cogitem.

Fin. 4, 16 mihi videntur omnes quidem illi errasse, sed alius alio magis (*in my opinion they have all gone more or less astray*).

Mil. 24 cavebat magis Pompeius quam timebat.

L. 1, 46, 9 magis non prohibente Servio quam adprobante.

R. P. 1, 38 apud me argumenta plus quam testes valent (*circumstantial evidence has more weight with me than witnesses*).

Ac. 2, 4 equidem feci plus quam vellem (*for my part I have done more than I could have wished*).

Rosc. A. 4 plus oneris sustuli, quam ferre me posse intellego.

Quinct. 12 at tecum plus annum vixit.

Tus. 2, 16 plus dimidiati mensis cibaria (*supplies for more than a fortnight*).

Att. 6, 2, 8 "non amplius," inquis, "quinquaginta" (*only fifty, you say*).

Fin. 5, 21 virtutem ipsam incohavit, nihil amplius (*nothing more*).

Or. 1, 17 non luctabor tecum amplius (*I will not wrestle with you any longer*).

Planc. 7 nihil dico amplius (*I have nothing more to say*).

1.—**Plus** (not **magis** or **amplius**) **quam** is used alike with substantives and adjectives, where a thing which cannot be described by a predicate of its own is compared with something else which falls short of it.

Plus quam tyrannus, *more than a tyrant;* plus quam humanus, *more than human;* plus quam fraternus, *more than a brother's.* This idiom must not be confused with the use of **plus quam** with numerals, *e.g.*, plus quam unus, plus quam quattuor.

L. 21, 4 perfidia plus quam Punica (*a perfidy more than Punic*).

Phil. 2, 13 confiteor eos plus quam sicarios, plus quam homicidas, plus etiam quam parricidas esse.

L. 2, 59, 2 multo Appio quam Fabio violentior fuit (where multo violentior = multo magis violens).

Cf. Mil. 7 nisi forte magis erit parricida (*more a parricide*), si qui consularem patrem quam si quis humilem necarit.

2.—**Non magis (plus) quam** = *just as much as*, or, if the second member is negative, = *just as little as.*

Brutum non magis amo quam Cassium = *I love Cassius just as much as Brutus*, or = *I love Brutus just as little as Cassius.* Aditus ad consulatum non magis nobilitati quam virtuti patet, *the consulship is just as open to merit as to rank* = aditus ad consulatum non minus virtuti quam nobilitati patet.

Tus. 3, 5, 10 animus non magis est sanus quam corpus (*the mind is no more sound than the body*).

L. 9, 22, 7 nec, ut fit, ad ducis casum perculsa magis quam inritata est multitudo.

L. 32, 21, 1 non magis consilium vobis . . . deest quam lingua.

Verr. 4, 3 domus erat non domino magis ornamento quam civitati (*just as much to the city as to its owner*).

Sall. C. 9 ius bonumque apud eos non legibus magis quam natura valebat (*as much by nature as by coercion*).

L. 2, 16 nec magis (*as little*) post proelium quam in proelio caedibus temperatum est.

Tus. 1, 8 scis me Graece loqui in Latino sermone non plus (*just as little*) solere, quam in Graeco Latine.

Sen. 9 nec nunc quidem vires desidero adulescentis, non plus, quam (*just as little*) adulescens tauri aut elephanti desiderabam.

More than all = maxime omnium, *not* plus quam omnes. *You have helped me more than all*, tu maxime omnium me adiuvisti.

Att. 9, 12, 3 tu, quaeso, nunc vel maxime, quid agendum nobis sit, cogita.

MORE THAN.

When two qualities of the same object or action are compared, they are both expressed in the comparative, or in the positive with **magis**, which goes with the first. The latter construction is distinguished from the former in that it rather depreciates or minimises the second quality.

He is more brave than wise, fortior est quam sapientior = *he is wise, but still more brave* [also a Greek construction, a favourite with Dionysius of Halicarnassus]; magis fortis est quam sapiens = *he is brave, but not particularly wise.*

The positive with **magis** is the only possible construction, when one or both of the adjectives or adverbs are not used in the comparative.

"Vehementius quam caute" (Tac. Ag. 4) is an irregularity.

L. 5, 23 triumphus clarior quam gratior fuit (*the triumph was more magnificent than popular*).

L. 27, 48 longior quam latior acies erat (*the line was more deep than broad*).

L. 5, 43 qui alia bella fortius semper quam felicius gessissent.

L. 22, 24, 3 ferocius quam consultius rem hostes gesturos.

L. 22, 47, 3 acrius tamen quam diutius pugnatum est.

L. 5, 44, 4 gens est, cui natura corpora animosque magna magis quam firma dederit.

Att. 5, 21 mihi impudens magis quam stultus videbatur.

Brut. 68 ad dicendum veniebat magis audacter quam parate.

Phil. 13, 15 magis facilis disputatio est quam necessaria.

MORE THAN ONCE.

Plus quam semel or **plus semel**, *more than once*, in a literal sense; *more than once*, i.e., *several times* = **saepius, identidem, non semel, semel et saepius**, etc.

Verr. 4, 56 (quam magnitudinem) nimium esset videre plus quam semel.

Off. 3, 15, 61 uterque . . . non plus quam semel eloquetur.

Caes. C. 2, 35 ille saepius appellatus respexit ac restitit.

MANY MORE.

Multi alii = *an additional number*; **multo plures** = *a larger number*.

Verr. 5, 17 eam navem nuper egomet vidi Veliae multique alii viderunt.

Fam. 3, 7 multo plures esse qui de tributis recusent quam qui exigi velint.

MORNING.

Mane is commonly used adverbially = *in the morning*. *On the following morning*, postridie mane, postero die mane, or postridie eius diei mane (Caes. 5, 10); *this morning*, hodie (hodierno die) mane; *yesterday morning*, hesterno die (heri) mane; *very early in the morning*, bene mane, or multo mane; *very early this morning*, prima hodierna luce (L. 1, 16).

Fam. 9, 2 at tibi repente venit ad me Caninius mane (tibi = *dativus ethicus*).

Verr. 2, 38 postridie mane descendit.

Caes. C. 2, 27 Varus postero die mane legiones ex castris educit.

Att. 4, 9 bene mane haec scripsi.

Att. 5, 4 litteras tuas Funisulanus multo mane mihi dedit.

THE MORROW.

Posterus or **insequens dies** must be used in the narration of a past event. **Cras** or **crastinus dies** *the morrow of an actually present to-day. On the morrow he breathed his last,* postero die animam efflavit.

Off. 3, 14, 58 ad cenam hominem in hortos invitavit in posterum diem.

Tus. 5, 35, 100 Timotheum . . . ferunt, cum cenavisset apud Platonem . . . vidissetque eum postridie, dixisse: "Vestrae quidem cenae non solum in praesentia, sed etiam postero die iucundae sunt".

Sest. 34, 74 ille se adfirmare postero die moram nullam esse facturum.

L. 2, 51, 7 postero die luce orta nonnihil et hesterna felicitate pugnae ferox.

L. 3, 69, 6 omnes iuniores postero die prima luce in campo Martio adessent.

L. 3, 46, 10 postero die mane de retinendo eo nequiquam litterae redduntur.

L. 38, 25, 2 tempus in posterum diem constituitur.

L. 2, 48 iussi armati postero die ad limen consulis adesse.

Caes. C. 1, 67 postridie constituunt proficisci (*they make up their minds to start on the morrow*).

But crastinus, if appropriate in *oratio recta*, may be retained in *obliqua*. *Cf.* adhuc; *he said that he had not yet arrived*, negavit eum adhuc pervenisse.

L. 30, 32 Roma an Carthago iura gentibus daret, ante crastinam noctem scituros.

MORTAL.

Mortalis, *subject to death.* **Mortifer**, *causing death. Man is mortal,* **homines** (*not* homo) sunt mortales. *He was seized with a mortal ailment,* morbo mortifero correptus est.

N. D. 3, 13 omne animal confitendum est esse mortale.

L. 2, 47 consul mortifero vulnere ictus cadit.

L. 24, 42 pavor ceperat milites ne mortiferum esset vulnus Scipionis.

Mortal hatred, odium capitale. *Mortal enmity*, inimicitiae graves.

Am. 1 is tribunis plebis capitali odio a Quinto Pompeio dissidebat (*he as tribune*).

Hor. S. 1, 7, 13 ira fuit capitalis.

Prov. Con. 9 quae fuerunt inimicitiae graviores quam Lucullorum atque Serviliorum?

Sall. C. 49, 2 uterque cum illo gravis inimicitias exercebant.

MOST.

Plerique, *most, absolutely*, i.e., *the greater part of the whole;* **plurimi**, *most, comparatively, the largest proportion. Most erred in this,* plerique in hoc peccaverunt = *the majority erred in this;* plurimi in hoc peccaverunt = *more failed in this than in any other part.* Plerique has no genitive, plurimorum being used instead.

N. D. 1, 1 plerique (*the majority*) deos esse dixerunt, dubitare se Protagoras, nullos esse Diagoras.

Sall. C. 16 plerique Sullani milites (*the greater part of Sulla's soldiers*).

Sall. I. 54, 10 eorum plerique inermes cadunt, multi capiuntur.

N. Them. 3 huius consilium plerisque civitatibus displicebat.

Sall. C. 33 plerique patriae, sed omnes fama atque fortunis expertes sumus.

Caes. 6, 28 qui plurimos ex his (*sc.* uris) interfecerunt magnam ferunt laudem.

Fam. 9, 14, 1 neminem conveni—convenio autem cottidie plurimos—quin omnes mihi gratias agant (*I have met no one, and I daily meet very many, but they all thank me*).

L. 41, 4 is, pede saucio relictus, longe plurimos hostium occidit.

Curt. 8, 10 Ptolemaeus plurimas urbes, Alexander maximas cepit.

L. 6, 4 longe plurimos captivos ex Etruscis ante currum duxit.

R. P. 2, 22 curavit, quod semper in re publica tenendum est, ne plurimum valeant plurimi.

Ac. 2, 6 e quibus industriae plurimum in Clitomacho fuit (*of these Clitomachus showed most application*).

Planc. 25, 60 ut is maxime gloria excellat, qui virtute plurimum praestet.

1.—**Plurimi** is also used as a superlative absolute = *very many*. *He spoke before a very large audience*, plurimis audientibus locutus est.

Brut. 22, 88 plurumis audientibus . . . illam causam . . . dixisse Galbam.

2.—*Most of the captives*, plerique captivi; *most of the ships*, pleraeque naves; but, *most of them*, plerique eorum; *most of whom*, quorum plerique; *most of us have sworn*, plerique iuravimus; *most of you remember*, plerique meministis.

MULTITUDE.

Multitudo, *the multitude*; **multitudo hominum**, *a multitude*.

Off. 3, 20 quid multa? nemo umquam multitudini fuit carior (*in a word, no man was ever better liked by the masses*).

Brut. 95, 326 mirantur adulescentes, multitudo movetur.

L. 1, 15, 8 multitudini tamen gratior fuit quam patribus.

L. 3, 49, 4 franguntur a multitudine fasces.

Rosc. 5, 11 Landgraf quanta multitudo hominum convenerit ad hoc iudicium, vides.

Clu. 60 cum eius in nuptiis multitudo hominum pranderet (*when a large company was breakfasting at his wedding*).

NAME.

Most Romans of distinction had three names, (1) a **praenomen**, as Publius, Gaius, which marked the individual, (2) a **nomen**, as Cornelius, Iulius, which marked his **gens** or clan, (3) a **cognomen**, as Scipio, Caesar, which marked his **familia** or branch of his **gens**. Women, as a rule, had no **praenomen**, and were called by their gentile name, as Cornelia, Iulia.

Sen. de benef. 4, 8, 3 si, quod a Seneca accepisses, Annaeo te debere diceres vel Lucio, non creditorem mutares, sed nomen, quoniam sive praenomen eius sive nomen dixisses sive cognomen, idem tamen ille esset.

L. 30, 18 Quinctilius praetor cum filio, cui Marco praenomen erat, ad equites pergit.

1.—Sometimes a second **cognomen** (in later Latin **agnomen**) was added as an honorary title derived from some great action (**Africanus, Asiaticus, Macedonicus**), or as a sign of adoption (**Octavianus, Aemilianus, Mucianus**).

The person adopted took the full name of his patron with the addition of his own **nomen**, the termination **ius** being changed into **anus**. Thus the Emperor Augustus, whose original nomen was Octavius, when adopted by Caesar and subsequently invested with the title of Augustus, became Gaius Iulius Caesar Octavianus Augustus.

2.—Slaves had only one name, and freedmen assumed and placed before their own the **praenomen** and **nomen** of their liberator. Thus Cicero's faithful Tiro became M. Tullius Tiro, and Afer (a name probably due to his African origin) was known as P. Terentius Afer, after his manumitter P. Terentius Lucanus.

Iuv. 5, 126 si quid temptaveris umquam hiscere, tamquam habeas tria nomina (*if you but venture to open your mouth on the strength of your three names*).

3.—In common intercourse the **praenomen** alone was used by relatives and intimate friends, as also by slaves. Well-known personages, such as Cicero, Caesar, Scipio, Sulla, were distinguished by their **cognomen** or surname alone, just as we speak of Shakespeare, Milton, Tennyson.

Hor. S. 2, 5, 32 gaudent praenomine molles auriculae.

Phil. 2, 31 "quis tu?" "a Marco tabellarius".

Fam. 7, 32 sine praenomine familiariter, ut debebas, ad me epistulam misisti.

Att. 2, 13, 2 quanto in odio noster amicus Magnus!

4.—When a public work, or a public place, regarded as state property, is associated with the name of an individual, the gentile name is used adjectively, while the termination *anus*, *ianus*, and *inus* is used if the reference is to something belonging to, or controlled by, the individual. Thus, we say, **lex Sulpicia, leges Sestiae, via Appia, porticus Aemilia, portus Iulius, theatrum Pompeium**, but classis Sulpiciana, dicta Sestiana, castra Corneliana (but Castra *Cornelia*, Caes. C. 2, 30, 3 MSS.), equitatus Pompeianus. *The partisans of Sulla* = Sullani; *Livy's plays*, fabulae Livianae (*or* Livi).

Phil. 1, 8 quid? isti ordini iudicatus lege Iulia, etiam ante Pompeia, Aurelia non patebat?

L. 3, 26 colebat agrum, quae prata Quinctia vocantur.

N. Att. 2 cum alii Sullanis, alii Cinnanis faverent partibus.

Verr. 1, 46 negabant mirandum esse, ius tam nequam esse Verrinum (a punning allusion to **verrinum ius**, *pork-broth*).

Att. 1, 14 operae Clodianae pontes occuparant.

Att. 1, 13, 5 Tyrrell in illam orationem Metellinam (*of Metellus*) addidi quaedam.

Brut. 59, 242 illa Rosciana (*of Roscius*) imitatio senis.

Phil. 13, 16 neminem Pompeianum, qui vivat, teneri lege Hirtia dictitatis.

5.—Greek or foreign names have usually only one adjectival form, *e.g.*, Carneadia illa sententia, Euripideum carmen, Socratica ratio (*the Socratic method*).

Brut. 4 illud Hesiodium (*Hesiod's famous maxim*) laudatur a doctis.

Cf. Phil. 2, 14 illud Cassianum (*Cassius' famous test*), "cui bono" fuerit.

6.—Nomen is generic, and is the word used in derived and metaphorical acceptations. *The letter was anonymous*, litterae sine nomine scriptae sunt; *his name was Phormio*, ei nomen erat Phormio *or* Phormioni (the nominative is the more usual in Cicero and Caesar); *what is your name?* quod tibi est nomen? *not* quod tuum est nomen? *the book bears the name of Laelius, or concerning friendship*, liber inscribitur Laelius, sive (*not* vel) de Amicitia; *he bore the name of Seleucus*, nomen Seleuci habuit *or* tulit (*not* gessit); nam habent illi non nulla Latina nomina (Verr. 5, 43).

L. 27, 28, 5 litterae ab Hannibale allatae sunt Marcelli nomine compositae.

Pl. Pers. 4, 4, 71 (623) quid nomen tibist?

7.—*In my name*, in reference to something written or spoken to one = meis verbis; *in the name of the king*, regis verbis (usual order); *in the name of the senate*, senatus verbis (L. 9, 36); *in the name of the dictator*, dictatoris verbis (L. 22, 58, 9).

Fam. 7, 29, 2 bene vale Tironemque meum saluta nostris verbis.

Fam. 9, 6, 1 Caninius noster me tuis verbis admonuit, ut cet.

Sall. I. 21, 4 senatus populique Romani verbis nuntient cet.

L. 37, 36, 8 abi, nuntia meis verbis, bello absistat.

NAMELY.

When a specific notice stands in apposition to a general description, the English *namely* is untranslated in Latin. *Two most powerful cities, namely, Carthage and Corinth*, duae potentissimae urbes, Carthago et Corinthus.

Pomp. 2 bellum grave vestris vectigalibus a duobus potentissimis regibus infertur, Mithridate et Tigrane.

L. 2, 16, 8 duae coloniae Latinae, Pometia et Cora.

Or. 49 duae sunt res, quae permulceant aures, sonus et numerus.

Rosc. A. 39 duas res sanctissimas violat, amicitiam et fidem.

1.—Where a general expression is defined by a previous reference, dico is sometimes inserted for the sake of clearness.

Or. 58 haec duo animadvertunt et iucunda sibi censent, verba dico et sententias.

Cf. Off. 3, 1 ita duae res, quae languorem adferunt ceteris, illum acuebant, otium et solitudo.

2.—When one word or phrase explains another, the apposition is usually introduced by dico, id est, qui or quod est. Dico has no influence on the construction, unless the word or words explained are in the nominative. *Would that Bibulus, the father I mean, had had such luck!* utinam id Bibulo, patri dico, contigisset!

Att. 2, 3 fuit apud me Cornelius, hunc dico Balbum, Caesaris familiarem.

Att. 4, 17, 7 (16, 14) Caesaris amici—me dico et Oppium (*Caesar's friends, that is, Oppius and myself*).

Att. 8, 2 qui urbem reliquit, id est (*or rather*) patriam.

Opt. Gen. 2 pure et emendate loquentes, quod est Latine.

NATION.

Gens, *a race* or *stock*; **natio** is a subdivision of **gens** – *a tribe*, often used of semi-civilised nations. *The human race*, gens (*not* natio) humana. **Populus** is purely political – *a nation as an organised community, a state.*

Pomp. 11 testes nunc vero iam omnes orae atque omnes exterae gentes ac nationes.

N. D. 3, 39 non curat deus singulos homines; non mirum; ne nationes quidem et gentes (*the deity, you say, takes no notice of individuals; no wonder; he does not care even for tribes and nations*).

Sall. C. 10 nationes ferae et populi ingentes vi subacti.

Tac. G. 2 ita nationis nomen, non gentis evaluit (*it was thus the name of a tribe, not of a race, that prevailed*).

Populi is always used in a plural sense of *communities, cities*, or *other political aggregates.*

L. 5, 1 offendit ea res populorum Etruriae animos non maiore odio regni quam ipsius regis; gravis iam is antea genti fuerat (*this gave umbrage to the Etruscan states, not so much because of their dislike to monarchy, as to the king personally; he was a man who had formerly been oppressive to the nation*).

L. 4, 56 eorum legatos utriusque gentis populos circumisse.

Gens is at once wider and narrower than "populus". "Gens" may include several "populi," as in the above examples, and "populus" may include several "gentes" or *clans, e.g.*, "gens Fabia," "gens Claudia," "gens Cornelia".

NATURAL.

Naturalis, *formed by nature.* Tumulus naturalis, *a natural mound;* dies naturalis, *a natural day*, i.e., *from sunrise to sunset.* But necessaria mors, *natural death* (Mil. 7).

Caes. C. 3, 40 ex altera parte molem tenuit naturalem obiectam.

Sest. 42 neque naturali neque civili iure descripto.

Fin. 2, 28, 91 naturales divitias dixit parabiles esse, quod parvo esset natura contenta.

It is very natural = **minime mirum** (or **quid** (*interrog.*) **mirum**) **si**. *Naturally* = **ut fit**, etc.

Or. 2, 13 minime mirum, si ista res adhuc nostra lingua inlustrata non est.

Sen. 11 quid mirum in senibus, si infirmi sint aliquando?

Planc. 14 cum ille eum salutasset et, ut fit, dixisset, "quid agis, Grani?" (*and naturally said, "how do you do, Granius?"*).

NECESSITY.

Necessitas, *necessity, exigency* (*cf.* **res necessaria**); **necessitudo**, *intimacy arising from any kind of tie, as familiarity, obligation, office, relationship, affinity.*

Fam. 4, 9 tempori cedere, id est necessitati parere (*to make a virtue of necessity*), semper sapientis est habitum.

Sest. 17 M. Crassus, quocum mihi omnes erant amicitiae necessitudines.

Sall. I. 80 Iugurthae filia Boccho nupserat; verum ea necessitudo apud Numidas Maurosque levis ducitur (*but that tie does not count for much among the Numidians and Mauretanians*).

Verr. 3, 30, 72 Siculos re necessaria coactos auxilium a patronis . . . petivisse.

Caes. 1, 17, 6 quod necessariam rem coactus Caesari enuntiarit.

Caes. C. 1. 40, 5 necessaria re coactus locum capit superiorem.

NECK.

Cervices always in Cicero and Sallust (not found in Caesar). Livy uses cervix, but only in a literal sense. After Livy the singular becomes more and more common.

Tus. 5, 21, 61 ut (gladius) impenderet illius beati cervicibus.

L. 31, 29 virgae tergo, secures cervicibus imminent.

L. 42, 50 Carthaginiensium opes fregisse sese, et cervicibus eorum praepotentem finitimum regem imposuisse.

L. 24, 8, 17 non imponi cervicibus tuis onus, sub quo concidas.

L. 35, 11 deformis ipse cursus rigida cervice et extento capite currentium.

L. 8, 7 cervice caesa fusus est cruor.

NEW.

Novus, *that which did not exist in former times*; **recens**, *that which has not long been in existence*: "recens ad tempus, novus ad rem refertur": nova vestigia, *footprints not long ago made*; recentia vestigia, *footprints which have not long existed*: nova victoria, *a new or additional victory*; recens victoria, *a victory fresh in memory*.

L. 7, 7 dictatoris adventu novus veteri exercitus iungitur.

Tus. 3, 31 huic erat illa opinio cotidie recens; quae tum denique non appellatur recens, cum vetustate exaruit.

Verr. 2 Verres infamia non recenti, sed vetere ac diuturna flagrabat.

The comparative of novus is recentior (magis novus and novior unclassical), and the superlative novissimus = *the last* (not *newest*): novissimi, *the rear of an army, the soldiers in the last line*.

Novae res, *a revolution*; novae tabulae, *new account books = cancelling of old debts*; novus homo, *a man newly ennobled, an upstart*.

BY NIGHT.*

Nocte or **noctu**, *by night*: **de nocte**, *before daybreak* (lit., (taking a portion) *from the night*).

L. 1, 47, 1 nec nocte nec interdiu conquiescere.

* This article has been re-written by the editor.

Att. 4, 3 nihil esse quod in campum nocte (*by night*) veniretur; se hora prima in comitio fore; itaque in comitium Milo de nocte (*shortly before daybreak*) venit.

Hor. Ep. 1, 2, 32 ut iugulent hominem surgunt de nocte latrones.

Similarly die, *in the day time;* de die, *before nightfall, while yet it is day*, often used of occupations, such as feasts, which begin earlier than the usual time. Partem solido demere de die (Hor. C. 1, 1).

L. 23, 8 epulari coeperunt de die (*the feasting began before nightfall*).

Catull. 47, 5 vos convivia lauta sumptuose de die facitis.

Q. F. 2, 1 fac ut considerate diligenterque naviges de mense Decembri (*before December ends*).

NOBLE.

Patricii – *the ancient clans or privileged classes of Rome;* **patres**, strictly – *the senators*, but in a wider sense often – **patricii.** *A patrician* – (vir) patricius, *or* vir patriciae gentis (*not* pater). **Nobilis** – *a Roman* (whether patrician or plebeian), *whose father* or *any of whose ancestors had held a curule office, i.e.*, had been **consul, dictator, praetor,** or **curule aedile.** The **Nobiles** were entitled to have in their halls, and to exhibit at funerals, the waxen portrait-masks **(imagines)** of their ancestors. As the senate was always largely composed of ex-magistrates, every senator came in time to be accounted **nobilis**, hence **senatorius ordo** – **nobilium ordo.**

Phil. 13, 13, 28 pater conscriptus repente factus est.

L. 6, 18, 2 et patribus et plebi peropportune externa pax data.

L. 7, 32, 13 patricius enim eras et a liberatoribus patriae ortus.

L. 4, 25, 2 omnes patricii creati sunt (*all those who were appointed were patricians*).

L. 6, 20, 3 quod primus a patribus ad plebem defecisset.

Sall. C. 31, 7 sibi, patricio homini.

L. 2, 33, 10 vir omni in vita pariter patribus ac plebi carus.

L. 2, 23 civitas secum ipsa discors intestino inter patres plebemque flagrabat odio.

Fam. 9, 21 ad patres censeo revertare; plebeii quam fuerint importuni, vides.

1.—A plebeian who obtained a curule office, though the founder of his family's nobility, was himself styled **novus homo**, *a self-made man.* The **ius imaginum** was the distinctive badge of nobility, and such a person could have no images of his ancestors nor of himself, for such images of a man were not made till after his death. The first **novus homo** was the first plebeian consul L. Sextius, and the most illustrious **novi homines** were Marius and Cicero.

Verr. 5, 71 videmus, quanta sit in invidia apud quosdam nobilis homines novorum hominum virtus et industria.

Agr. 2, 1 pauci nobiles in hac civitate consules facti sunt, novus ante me nemo.

Fam. 5, 18 adeptus es quod non multi homines novi, amisisti quae plurimi homines nobilissimi.

Sall. I. 85, 13 conparate nunc, Quirites, cum illorum superbia me hominem novom.

2.—**Nobilis**, *noble by birth*, also = *well known* [nō-bilis = nō-tus], *glorious, illustrious, e.g.*, nobilis gladiator (Quinct. 21); medicus nobilissimus (Clu. 21); Rhodum nobilem (Catull. 4, 8). It is not used for *noble, in a moral sense* = generosus, liberalis, ingenuus. Maxime ingenua delectatio, *the noblest pleasure* (Tus. 5, 25).

3.—After the political distinctions between the patricians and plebeians were obliterated, the **nobiles** formed a new political aristocracy. They and their adherents were called **optimates** = the *conservative party*, their opponents **populares** = the *popular* or *radical party*..

Sest. 45 alteri se populares, alteri optumates et haberi et esse voluerunt.

Harusp. 20, 42 homo popularis.

NOR.

Nec or **neque** = et non, *and not*; **neve** or **neu** = et (aut) ne, *and that not.*

Fam. 7, 13, 1 mihi perturbatio animi tui . . . molestiam attulit; neque alia ulla fuit causa intermissionis epistularum.

L. 29, 2, 13 orant milites, ut perculsos invadant neu restitui aciem patiantur.

L. 8, 30 magistro equitum denuntiavit, ut sese loco teneret neu absente se cum hoste manum consereret.

L. 8, 32 orabant ut parceret magistro equitum neu cum eo exercitum damnaret.

1.—**Nec** is sometimes used instead of **neve** after a foregoing **ut** or an imperative subjunctive: very seldom (never in Cicero, Caesar, and Sallust) after a foregoing **ne**: never after **ne quis, ne quid, ne quando**, etc. **Et ne** is rare, and **ac ne** first appears in the silver age (Draeger, *Hist. Synt*,, 2, 666).

Verr. 3, 48 ut ea praetermittam, neque eos appellem.

L. 2, 32 conspirasse inde, ne manus ad os cibum ferrent, nec os acciperet datum, nec dentes, quae conficerent.

L. 4, 4 cur non sancitis, ne vicinus patricio sit plebeius, nec eodem itinere eat?

N. Paus. 4, 6 orare coepit, ne enuntiaret, nec (so *Halm*, neu *Fleck.*) se, meritum de illo optime, proderet.

L. 36, 3, 3 ne quis eorum longius ab urbe Roma abiret, quam . . ., neve uno tempore quinque senatores ab urbe Roma abessent.

N. Thras. 3 legem tulit, ne quis ante actarum rerum accusaretur, neve multaretur.

Or. 1, 29 illud assequi possunt, ut eis quae habent modice utantur et ut ne dedeceat.

L. 43, 2 ne frumenti aestimationem magistratus Romanus haberet, et ne praefecti in oppida sua ad pecunias cogendas imponerentur.

2.—*That neither—nor* = **ne aut—aut**; sometimes **ut neque—neque**; or **ut neve—neve**.

Or. 2, 59 vitandum est oratori utrumque, ne aut scurrilis iocus sit aut mimicus (*farcical*).

L. 29, 27, 11 ancoras, ne aut inter se concurrerent naves aut terrae inferrentur, iecere.

Cf. Sen. 6, 17 non viribus aut velocitate aut celeritate corporum res magnae geruntur, sed consilio, auctoritate, sententia.

Fam. 1, 9, 19 peto a te, ut id a me neve in hoc reo neve in aliis requiras.

Off. 1, 39 ut neve maior neve minor cura suscipiatur.

Att. 15, 11 atque ut omnino neque nunc neque ex praetura in provinciam ires.

Att. 15, 13 adsentior tibi, ut nec duces simus nec agmen cogamus.

Am. 12 haec igitur lex in amicitia sanciatur, ut neque rogemus res turpes nec faciamus rogati.

AND NOT.

"And not" is usually expressed by **nec** or **neque**. *A sure and not a long way,* via certa neque longa.

Caes. 6, 14 Druides a bello abesse consuerunt neque tributa pendunt.

Tac. A. 2, 18 magna ea victoria neque cruenta nobis fuit.

N. D. 3, 35, 86 minora di neglegunt neque agellos singulorum nec viticulas persequuntur.

1.—But **et non** is used when the negative qualifies a special word, *e.g.*, constanter et non timide pugnatum est (non timide = fortiter). **Et non** (rarely **neque**) is also used after a foregoing **et** = *both.*

Verr. 4, 60 longum est et non necessarium commemorare.

Verr. 1, 1 patior, iudices, et non moleste fero.

Brut. 91 Demetrius Syrus, vetus et non ignobilis magister.

L. 1, 23 iniuriae et non redditae res.

Brut. 67 litterarum et studiosus et non imperitus fuit.

Off. 1, 41 permulta nobis et facienda et non facienda sunt.

Att. 2, 18 illa legatio et munitior est et non impedit, quo minus adsim, cum velim.

Att. 1, 16, 13 pronuntiare enim solitum esse et non dare.

Hor. S. 1, 9, 19 nil habeo quod agam et non sum piger.

Ac. 2, 29, 94 si habes, quod liqueat, neque respondes, superbe.

Phil. 11, 2 in Syriam patebat via et certa neque longa.

2.—**Ac** or **et** (*not* **atque**) **non** is also used to introduce a more probable hypothesis, which may be either true or fictitious = *and not rather* (*und nicht vielmehr*), *instead of.*

Verr. 1, 31 nam si quam Rubrius iniuriam suo nomine ac non impulsu tuo fecisset, de tui comitis iniuria questum venirent (*and not rather at your instigation* = true hypothesis).

N. D. 3, 3, 8 si me roges, cur te duobus contuear oculis, et non altero coniveam.

Agr. 2, 37, 101 si hoc dissuadere est ac non disturbare atque pervertere.

L. 2, 38, 5 si hoc profectio ac non fuga est.

L. 26, 2 magis mirari se aliquos stantis cecidisse, et non omnes comites Cn. Fulvi fuisse fugae (*and had not all rather joined Fulvius in his flight* = false hypothesis).

L. 25, 36 duces vociferabantur, quid starent, et non (*instead of*) ludibrium illud distraherent?

Caes. 7, 38 quasi vero consilii sit res ac non necesse sit Gergoviam contendere (*as if, forsooth, it was a matter for deliberation and not imperative urgency to proceed to Gergovia*).

Rosc. A. 33 quasi nunc id agatur ac non hoc quaeratur.

But L. 26, 11, 1 nec Flaccus consulesque certamen detrectavere [Lucan frequently carries on the negative thus; 2, 354 ff. is an especially good example].

3.—When an erroneous hypothesis is sharply contrasted with the true one, the copulative is usually omitted = asyndeton adversativum. *It is action and not deliberation that is wanted,* facto non consulto opus est.

L. 30, 30 est quidem eius, qui dat, non qui petit, condiciones dicere pacis.

L. 21, 24, 4 hospitem se Galliae, non hostem advenisse.

Sen. 18 haec morum vitia sunt, non senectutis.

N. Eu. 1 magnos homines virtute metimur, non fortuna.

Verr. 5, 11 Verres pretio, non aequitate iura discripserat.

Sall. I. 85 exercitum supplicio cogere, id est dominum, non imperatorem esse.

Phil. 11, 5 sed haec iudicum culpa, non mea est.

4.—**Et non** sometimes = *and yet not, und trotzdem nicht.*

N. D. 1, 33 habebit igitur linguam deus, et non loquetur?

Att. 16, 3 ecquid amas Deiotarum et non amas Hieram?

DO NOT.*

Negative commands in the second person are expressed most frequently in the best Latin (*e.g.*, Cicero's speeches), by **noli, nolite** with the infinitive. Less common is the use of **cave, cavete** with the subjunctive (ut being very often omitted). The uses of **ne** with the present subjunctive, referring to continuing conduct, and with the perfect subjunctive, referring to a particular or momentary act, are comparatively rare in the classical period, and belong to conversational Latin. With the perfect subjunctive the command is more earnest or peremptory. Both the present and perfect subjunctive may express either a command addressed to people in general or to a distinct individual. (See Hale in *Amer. Journ. Phil.*, IX., 162; Elmer, *A Discussion of the Latin Prohibitive* (Ithaca, N.Y., 1894), *Amer. Journ. Phil.*, XXI., 80-91, etc.; Bennett, *Cornell Studies*, IX., 48-65; Delbrück, *Vergleich. Synt. der. indogerm. Spr.*, II., p. 376 ff.; Geddes in *Classical Review*, XII. (1898), 355 ff., 395 ff., XIII. (1899), 22 ff.: Clement in *Amer. Journ. Phil.*, XXI. (1900), 154 ff.).

Serv. ap. Fam. 4, 5, 5 noli te oblivisci Ciceronem esse.

Phil. 7, 8, 25 nolite igitur id velle, quod fieri non potest.

* This article has been entirely re-written by the editor.

L. 10, 8, 5 noli erubescere, Appi, collegam in sacerdotio habere.

Fam. 16, 12, 6 cave festines aut committas ut aut aeger aut hieme naviges.

Fam. 16, 22, 1 cui quidem rei omni ratione cura ut inservias et cave suspiceris contra meam voluntatem te facere.

Ne with pres. subj. is found, *e.g.*, Ter. Phorm. 2, 3, 72 (419); Att. 9, 18, 3; Sen. 10, 33. *Ne* with perf. subj., *e.g.*, Ter. Phorm. 5, 1, 15 (742); Fam. 7, 18, 3; Fam. 7, 25, 2; Tus. 1, 41, 98; Div. 2, 61, 127; R. P. 1, 19, 32; L. 9, 34, 15; L. 30, 30, 19. Other negative words, in which the *ne* lurks, are similarly used. *Nec* with perf. subj. occurs, *e.g.*, L. 5, 53, 3; 22, 39, 21; 23, 3, 3; *nihil* with perf. subj., *e.g.*, Pl. Most. 2, 2, 93 (526); Att. 4, 17, 4 (16, 7); Att. 7, 8, 2; Mur. 31, 65; *nullus* with perf. subj., *e.g.*, Ter. Hec. 1, 2, 4 (79); L. 2, 12, 11.

Ne with the imperative mood is a poetical construction (ne saevi, Verg. 6, 544), found only once in prose (L. 3, 2, 9).

NOT EVEN.

Ne . . . quidem corresponds to οὐδέ, and often implies no gradation *neither*, or *not-either*, like German "auch nicht". Cui rei non interfuisti, ne ego quidem, *you had no hand in that business; no more had I.*

N. D. 1, 40 deus vester nihil agens; expers virtutis igitur; ita ne beatus quidem (*nor happy either*).

Off. 1, 45 haec igitur non suscipiet rei publicae causa; ne res publica quidem pro se suscipi volet (*no more will the state*).

N. D. 3, 37 non animadvertunt omnia di, ne reges quidem (*nor kings either*).

N. D. 1, 26 intellegere non possum; ne tu quidem (*nor you either*).

N. D. 1, 26 nihil olet ex Academia, nihil ex Lyceo, nihil ne ex puerilibus quidem disciplinis (*he has not the slightest flavour of the Academy, nor of the Lyceum, nor even of elementary school training*).

Sall. I. 51, 4-5 simul (Metellus) orare et hortari milites . . . sed ne Iugurtha quidem interea quietus erat.

Phil. 2, 5, 10 non tractabo ut consulem; ne ille quidem me ut consularem.

N. D. 1, 40, 113 doceo deos vestros esse voluptatis expertes, ita vestro iudicio ne beatos quidem.

1.—The particles "ne-quidem" are separated by the word or words on which the emphasis rests. The preposition and its case or case-attribute always go together, but the insertion of more than two words is rare.

Phil. 2, 7 hoc ne P. quidem Clodius dixit umquam (= numquam hoc ne P. quidem Clodius dixit).

Caes. 7, 62 ne eo quidem tempore quisquam loco cessit.

Phil. 3, 4 id maiores nostri ne in rege quidem ferre potuerunt.

Dom. 18 ne in praedae quidem societate quemquam reperire potuisti.

Ac. 2, 38 ne ut dubitem quidem relinquatur.

Tus. 3, 9 quod quoniam non cadit in sapientem, ne ut irascatur quidem cadit.

Mur. 17 ne cum esset factum quidem.

Att. 2, 19, 1 ego autem irasci ne possum quidem iis, quos valde amo.

2.—*And not even* = ac (et) ne-quidem, or ne-quidem alone; "nec-quidem" is never used by the best writers.

Pomp. 7 ac ne illud quidem vobis neglegendum est.

Am. 9 Africanus indigens mei? minime hercle, ac ne ego quidem illius (*and no more was I in need of him*).

Att. 14, 11 non sine invidia, ne sine periculo quidem.

3.—Affirmative expressions usually become negative when they precede "ne-quidem". *I will not pass over even that*, ne illud quidem praetermittam, or, non praetermittam ne illud quidem.

Verr. 3, 90 non fugio ne hos quidem mores (= ne hos quidem mores fugio, *I do not shun even these morals*).

Rosc. A. 28 nihil horum ne confingi quidem potest.

Verr. 5, 8 non dicam ne illud quidem; nullam in te invidiam ne ex illis quidem rebus concitabo.

Or. 30 nemo orator tam multa ne in Graeco quidem otio scripsit.

Tus. 1, 23 principium, si numquam oritur, ne occidit quidem umquam (numquam ne occidit quidem).

Tus. 1, 23 solum igitur, quod se ipsum movet, numquam ne moveri quidem desinit.

Q. F. 2, 16 Caesar negat se ne Graeca quidem meliora legisse (*Caesar says he has not read anything better even in Greek*).

Rosc. A. 14 de luxurie purgavit Erucius, cum dixit hunc ne in convivio quidem ullo fere interfuisse (*when he said that he had hardly ever been present at any convivial meeting*).

Att. 5, 14, 2 adventus noster nemini ne minimo quidem fuit sumptui.

Fin. 2, 27, 87 negat Epicurus ne diuturnitatem quidem temporis ad beate vivendum aliquid afferre.

He did not spare the son either, non pepercit ne filio quidem, *or*, ne filio quidem pepercit. *He not only did not spare the son, but not even the father*, non modo non filio pepercit, sed ne patri quidem, *or* non modo filio sed ne patri quidem pepercit.

NOT ONE.

Non unus, *not one*, i.e., *more than one*; **ne unus quidem**, *not one*, i.e., *not so much as one*.

Mil. 25 non unius viri vires atque opes in Milone iudicantur (*not one man's might and power are attributed to Milo*).

Tac. A. 1, 11 in civitate tot inlustribus viris subnixa non ad unum omnia deferrent.

Div. 1, 2 nec unum genus est divinationis.

Verr. 4, 21 ego idem confirmo, nunc ne unum quidem esse.

Caes. 3, 19 factum est virtute militum, ut ne unum quidem nostrorum impetum ferrent.

NOT SO VERY.

Non ita or **haud ita** is used with adjectives and adverbs, in the sense of *not very* or *not so very*, Scoticé, *nae verra, nae*

that. Non ita veri simile est, *it is not very likely*, i.e., *it is not at all likely;* non ita sapiens est, *he is not so very wise*, i.e., *he is not at all wise;* non sapientissimus est = *he is wise, but not very wise*, or *the wisest man.* Haud ita is rarely, if at all, found in Cicero.

N. Pel. 2 magnae saepe res non ita magnis copiis sunt gestae.

Quinct. 4 nec ita multo post in Galliam proficiscitur Quinctius.

Off. 3, 20 cum id, in quo violatur aequitas, non ita magnum (*not so very great*), illud autem, quod ex eo paritur, permagnum videtur.

Or. 18 rarus incessus nec ita longus.

Hor. S. 2, 6, 1 modus agri non ita magnus.

L. 21, 20, 9 legati Romam redeunt haud ita multó post.

Verr. 4, 49, 109 sunt ea perampla atque praeclara, sed non ita antiqua.

L. 5, 19, 8 haud ita multum militi datum.

L. 1, 31 haud ita multo post pestilentia laboratum est.

In connexion with verbs, *not so very (much)* = non ita valde, or simply non ita.

Att. 3, 15, 3 Axius . . . non ita laudat Curionem.

Att. 12, 52, 2 de Silio non ita sane laboro.

N. D. 1, 31 quibus mediocres homines non ita valde moventur.

Fam. 11, 21 de eis non ita valde laboro.

NOT TO SAY.

Ne dicam, *not to say so much*, is used of a stronger expression which, though perhaps justifiable, might appear to be going too far = prope dixeram; ut non dicam, *so as not to say, without saying*, the "ut" denoting a result, not a purpose, perhaps = *although.*

L. 39, 28 pro hoc studio meo erga vos, ne dicam merito.

Phil. 12, 10 ipsi, ne dicam mihi, rei publicae poenas dederunt (*they have paid the penalty, I will not say to me, but to the state*).

Phil. 13, 5, 12 satis inconsiderati fuit, ne dicam audacis, rem ullam ex illis attingere.

Cf. Att. 4, 15, 6 ne diutius pendeas, palmam tulit.

Att. 8, 6 nunc, ut ego non scribam, tua sponte te intellegere scio.

Verr. 5, 70 mihi porro, ut ego non dicam (*even supposing I say nothing*), quis omnium mortalium non intellegit, quam longe progredi sit necesse?

L. 5, 53 hanc autem iactari magis causam quam veram esse, ut ego non dicam, apparere vobis puto (*but that this cause is thrown out rather as a pretext than the true motive, though I were not to speak, I think is plain to you, without my saying anything*).

Pomp. 15 itaque, ut plura non dicam (*to say no more*), ab eodem Pompeio omnium rerum egregiarum exempla sumantur.

Verr. 3, 48 ut hoc tempore ea praetermittam neque (= et non) eos appellem.

Cf. Verr. 4, 20 ut non conferam vitam neque existimationem tuam cum illius.

NOTHING.

Nihil, *nothing*, is used only in nominative and accusative, nullius rei, nulli rei, nulla re, being substituted for the defective cases. Of the form **nihilum** are used nihili as genitive of price; nihilo as ablative of price, and after comparatives = *in no degree;* and nihilum and nihilo after certain prepositions (ad, in, de, ex, pro), but only in a general and abstract sense, *e.g.*, ad nihilum redigere, pro nihilo esse, ducere, habere, putare. *I have been by nothing more delighted*, nihilo sum magis delectatus (= *in no degree*) *;* nulla re sum magis delectatus (= *by no cause*) *; useful for nothing*, ad nullam rem (*not* nihilum) utilis; *I derive pleasure from nothing but your letters*, nulla ex re (*not* ex nihilo) nisi ex litteris tuis voluptatem capio; *in no degree better*, nihilo melior; *in no respect better*, nulla re melior.

Par. 6, 3 nulla re (*not* nihilo) egent; nihil sibi deesse sentiunt; nihil requirunt.

Att. 1, 16 Pisonem nulla in re consistere umquam sum passus (*I gave no rest to Piso in anything*).

Or. 1, 8 sermo facetus ac nulla in re rudis.

Fam. 3, 12 benevolentior tibi, quam fui, nilo sum factus (*not a whit more affectionate*).

Att. 1, 15, 4 ille alter nihili ita est, ut plane, quid emerit, nesciat.

Fam. 16, 14 tuis litteris nihilo sum factus certior, quo modo te haberes.

Q. Cic. Pet. Con. 3 eorum alterum Coelius, cum multo inferior esset genere, superior nulla re paene, superavit.

Att. 6, 1 nam nulla re sum delectatus magis.

Ac. 2, 14 nihilo magis vera illa esse quam falsa.

Lig. 12 homines ad deos nulla re (*not* nihilo) propius accedunt quam salutem hominibus dando.

Off. 1, 16 neque ulla re longius absumus a natura ferarum.

Tus. 3, 8 ex quo idem nihili (*worthless*) dicitur.

L. 5, 25 eum praedam Veientanam ad nihilum redegisse.

Phil. 7, 9 te ipsum moneo, hunc tantum tuum apparatum ne ad nihilum recidere patiare.

Div. 2, 16 erit aliquid, quod aut ex nihilo oriatur aut in nihilum subito occidat.

Marc. 9 omnis voluptas praeterita pro nihilo est.

Verr. 2, 16 tu ausus es pro nihilo prae tua praeda tot sanctissimas res ducere?

Fin. 2, 28 consequatur summas voluptates non modo parvo, sed per me nihilo (*not merely at small cost, but, as far as I care, at no cost at all*).

1.—"Nihil" with a partitive genitive and "nullus" are often used in default of a negative abstract word.—(See Nägelsbach, *Lat. Stil.*, § 20).

L. 21, 4 nihil veri, nihil sancti, nullus deum metus, nullum ius iurandum, nulla religio (*untruthful, irreverent, irreligious, he had no regard for an oath, and no scruples*).

Cf. Att. 1, 13, 4 nihil come, nihil simplex, nihil . . . illustre, nihil honestum, nihil forte, nihil liberum.

2.—Nihil est ad Bibulum (*he is nothing compared with Bibulus*).

Or. 2, 6 quem cognovimus virum bonum et non inlitteratum, sed nihil ad Persium (*but nothing to Persius*).

Leg. 1, 2 successere huic Clodius, Asellio, nihil ad Coelium (ὄντες).

It costs nothing, gratis stat (*not* nihilo constat). Sit argumento tibi gratis stare navem (Verr. 5, 19).

NOTHING BUT.

Nothing but = **nihil aliud nisi.** *Virtue is nothing but the perfection of reason*, virtus est nihil aliud nisi perfecta ratio. Nihil aliud quam, though common in Livy, is never used in Cicero.

Or. 2, 12 erat historia nihil aliud nisi annalium confectio.

Leg. 1, 8 est virtus nihil aliud nisi in se perfecta et ad summum perducta natura (nisi, not quam, is now the accepted reading).

Tus. 1, 24 nihil est aliud discere nisi recordari.

Off. 1, 23 bellum ita suscipiatur, ut nihil aliud nisi pax quaesita videatur.

The Latin verb (facere, agere) is usually omitted in the phrase, "to do nothing but". *He did nothing but laugh*, nihil aliud nisi risit.

Phil. 4, 2 ita se recipiebat ut nihil nisi de pernicie populi Romani cogitaret.

Planc. 26 sic tum existimabam, nihil homines aliud nisi de quaestura mea loqui (*did nothing else but talk of my quaestorship*).

Rosc. A. 37 si nihil aliud fecerunt nisi rem detulerunt, nonne satis fuit eis gratias agi? (here the condition possibly requires the insertion of the verb).

L. 34, 46 Galli per biduum nihil aliud quam steterunt parati ad pugnandum.

L. 2, 32 venter in medio quietus nihil aliud quam datis voluptatibus fruitur.

L. 45, 22 Rhodii nihil aliud quam quieverunt hoc bello.

Cf. L. 34, 7, 10 quid aliud in luctu quam purpuram atque aurum deponunt?

He did nothing but consult his own interest, nihil aliud nisi utilitati suae consuluit; *he consulted nothing but his own interest*, nulli rei nisi utilitati suae consuluit.

NOW.

Nunc, *at this time;* **iam**, *by this time;* **modo**, *a little before this time;* **mox**, *a little after this time.* **Nunc** strictly refers to the actually present time of the speaker, but is sometimes used for vivid effect in the description of a past event. **Iam** marks the time immediately succeeding a previous statement, and is used of the past, the present, or the future. **Mox** = *by and by*, always with reference to the present moment.

Or. 49 de numero mox, nunc de sono quaerimus.

L. 3, 2 deos nunc testes esse, mox fore ultores.

Att. 1, 4 signa in Formiano sunt, quo ego nunc proficisci cogitabam ("cogitabam" is an epistolary past tense = "cogito").

L. 31, 7, 5 quod tunc fecimus, cum . . . haberemus, id *nunc* . . . cunctamur facere?

L. 22, 39, 6 hic, priusquam peteret consulatum, deinde in petendo consulatu, nunc quoque consul, . . . insanit.

L. 2, 12, 14 nunc (*as matters are*) iure belli liberum te intactum inviolatumque hinc dimitto.

Cf. L. 4, 51, 6 tunc (*as it was*) haec ipsa indignitas angebat animos.

Ter. Eun. 4, 4, 46 (714) modo ait modo negat.

Pl. Rud. 2, 3, 12 (342) sed quam mox coctumst prandium?

Tus. 1, 6 tu autem modo negabas eos esse, qui mortui essent (*but you said just now that the dead had no existence*).

Verr. 4, 35 tum imperator populi Romani deos patrios reportabat Segestanis, ex urbe hostium recuperatos; *nunc* ex urbe sociorum praetor eiusdem populi eosdem illos deos nefario scelere auferebat.

L. 39, 50 iam (*not* nunc) invesperascebat (*it was now approaching evening*).

Rosc. C. 3 sunt duo menses iam (*it is now two months*: nunc inadmissible, *because the reference is to a past event*).

L. 22, 1 iam ver adpetebat; itaque Hannibal ex hibernis movit.

N. D. 2, 36, 91 nomen est aër, Graecum illud quidem, sed perceptum iam tamen usu a nostris.

L. 29, 27, 7 iam terram cernebant (of passengers by sea).

Fin. 5, 28, 83 utinam quidem dicerent alium alio beatiorem! iam ruinas videres.

Att. 6, 3, 2 decedes, cum voles, nisi forte iam decessisti.

Att. 6, 9, 1 confido te iam, ut volumus, valere.

Att. 7, 15, 2 Cato ipse iam servire quam pugnare mavult.

Brut. 46 id tu, Brute, iam intelleges, cum in Galliam veneris.

L. 1, 23 memor esto, iam cum signum pugnae dabis, has duas acies spectaculo fore.

Fam. 2, 12 cum tu haec leges, ego iam annuum munus confecero.

L. 2, 1 liberi iam hinc (*immediately from this point*) populi Romani res pace belloque peragam.

1.—**Si iam**, *if for the sake of argument, even supposing such and such, that which is affirmed* or *denied none the less holds good* (Madvig, Fin. 4, 24, Munro, Lucr. 1, 968).

Caes. C. 2, 31 quod si iam haec explorata habeamus, quae quidem ego aut omnino falsa aut certe minora opinione esse confido, quanto haec dissimulare et occultare, quam per nos confirmari praestet?

Tus. 1, 22 si iam possent in homine vivo cerni omnia, quae nunc tecta sunt.

Att. 5, 4 nunc si iam res placeat, agendi tamen viam non habeo.

L. 34, 32, 13 at enim, ut iam ita sint haec, quid ad vos Romani?

L. 22, 59, 13 illud . . . animadvertendum vobis censeam, patres conscripti, si iam duriores esse velitis.

2.—**Venio nunc** and **venio iam** are common *formulae* of transition from one topic to another; the former is appropriately used of a new departure, the latter of a new development.

Pomp. 8 quoniam de genere belli dixi, nunc de magnitudine pauca dicam.

Pomp. 2 causa quae sit videtis; nunc quid agendum sit considerate.

Planc. 5 venio iam ad ipsius populi partes (*I now pass to the rôle the people has played*).

3.—"Now," transferred from time to circumstances, is made by **autem**, which is used of an explanation, and of the minor premise in a syllogism. *Now Barabbas was a robber*, erat autem Barabbas latro. The minor premise is correctly introduced by "now," not "but," which implies exception or surprise. "It is a common mistake to use *but* in the sense of *now*, as signifying the completing of a case in order to draw an inference. Men are mortal; but (for 'now') we are men; therefore we are mortal."—*Bain.*

Div. 1, 46, 103 "Persa periit" . . . "accipio," inquit, "mea filia, omen". Erat autem mortuus catellus eo nomine.

OATH.

Ius iurandum, *a civil, political*, or *military oath, in which the swearer appeals to some superior being in confirmation of what he says or promises;* est enim ius iurandum adfirmatio religiosa (Off. 3, 29). **Sacramentum** strictly *the preliminary engagement entered into by newly-enlisted soldiers.* During and after the second Punic war it was compulsorily followed by the more comprehensive ius iurandum, and hence in name came to be substituted for it.

Caes. C. 1, 76 idem ius iurandum adigit Afranium (*he makes Afranius take the same oath*).

Caes. C. 2, 18 provinciam omnem in sua et Pompei verba ius iurandum adigebat.

L. 22, 38 tum, quod numquam antea factum erat, iure iurando ab tribunis militum adacti milites; nam ad eam diem nihil praeter sacramentum fuerat iussu consulum conventuros [216 B.C.].

Off. 1, 11 Cato ad Popilium scripsit, ut secundo (filium suum) obliget militiae sacramento.

Caes. C. 1, 23 milites Domitianos sacramentum apud se dicere iubet (*to take the oath of allegiance* = ius iurandum).

L. 2, 32 primo agitatum dicitur de consulum caede, ut solverentur sacramento (*it is said that at first there was a proposal to assassinate the consuls, and thereby release themselves from their military oath*).

To administer an oath, iure iurando *or* ius iurandum aliquem adigere; *to take the military oath*, sacramentum dicere alicui *or* apud aliquem.

OBEY.

Parere is the general word, and is especially used of *habitual obedience*, as of children or subjects, correlative to imperare; **oboedire**, *to obey a single command*, correlative to iubere; **obtemperare**, *to obey as an act of free will, to obey from a sense of reason and right*, correlative to praecipere; **servire** implies *abject obedience*, as of slaves or

subjugated nations; **dicto audientem esse**, *to yield prompt and implicit obedience*, as of soldiers.

Tus. 2, 20 alter imperat, alter paret.

Tac. Ag. 13 iam domiti ut pareant, nondum ut serviant.

Leg. 3, 2 qui bene imperat, paruerit aliquando necesse est.

Leg, 3, 2, omnes antiquae gentes regibus quondam paruerunt.

L. 4, 26 utrimque enixe oboeditum dictatori est.

Fam. 9, 25 optemperare cogito praeceptis tuis.

Fam. 2, 7 tecum loquere, te adhibe in consilium, te audi, tibi obtempera.

Leg. 3, 1 hic mundus deo paret et huic oboediunt maria terraeque et hominum vita iussis supremae legis obtemperat.

Phil. 6, 7 populum Romanum servire fas non est.

Att. 7, 7 depugna potius quam servias.

N. Iph. 2 dicto audientes fuerunt duci.

Verr. 4, 12 respondit se dicto audientem fuisse praetori.

L. 5, 3 ne plebs nobis dicto audiens atque oboediens sit.

The dative "dicto," which is part and parcel of the phrase, immediately precedes "audiens," and the person whose word is obeyed appears as a second dative. *I obey Jupiter*, ego sum Iovi dicto audiens.

OBSTRUCTIONIST.

Intercessor, *the parliamentary obstructionist who employs the legal forms of the House to block or defeat a measure*, often used of the tribunes; **dissuasor**, *any person who publicly speaks against a measure*, opposed to suasor.

L. 2, 41 popularis iam esse dissuasor et intercessor legis agrariae coeperat (*to be an opponent and an obstructionist of the agrarian bill now began to be the way to win popularity*).

Brut. 27 multarum legum aut auctor aut dissuasor fuit.

OBTAIN.

Adipisci, *through effort*; **impetrare**, *through petition*; **nancisci**, *through luck to light upon*. **Obtinere**, *to maintain, hold*, never strictly = *to obtain*.

(*a*) **Acquirere** differs from **adipisci (adsequi, consequi)** in that it means *to obtain in addition* = *to gain more*.

(*b*) **Obtinere** often = *to make good, defend successfully, carry a point, gain (a suit)*.

Clu. 42 summos honores a populo Romano adeptus est (*he obtained the highest offices from the Roman people*).

Fam. 10, 3 omnia summa consecutus es, virtute duce, comite fortuna; eaque es adeptus adulescens.

Rosc. A. 45, 131 nisi hoc mirum est, quod vis divina adsequi non possit, si id mens humana adepta non sit.

Caes. 5, 41 sperare se pro eius iustitia, quae petierint, impetraturos.

Caes. C. 1, 74, 1 nacti conloquiorum facultatem (*opportunity*).

Caes. C. 2, 4 nacti idoneum ventum ex portu exeunt (*obtaining a favourable breeze, they put out from the harbour*).

Caes. 6, 35 quam nacti erant praedam, in occulto relinquunt.

Cat. 3, 12 mihi quid est quod iam ad vitae fructum possit adquiri? (*what is there which for me can now possibly enhance the results of life?*).

Cat. 2, 8 tu dubites de possessione detrahere, adquirere ad fidem? (*you to hesitate, by sacrificing a part of your property, to gain as regards credit?*).

L. 1, 16 maestum aliquamdiu silentium obtinuit.

Caes. C. 1, 30 Sardiniam obtinebat M. Cotta, Siciliam M. Cato.

Balb. 27 volumus quaedam, contendimus, experti sumus: optenta non sunt ("*we failed to hold them*".—Tyrrell).

Verr. 3, 71 possumus hoc teste quod dicimus optinere (*succeed in proving*).

Fam. 1, 8 eo tu consule omnia, quae voles, optinebis.

Rosc. C. 4 ad iudicium hoc modo venimus, ut totam litem aut obtineamus aut amittamus.

Or. 21 id unum ad optinendas causas potest plurimum.

Att. 7, 25 malas causas semper obtinuit, in optima concidit.

Quinct. 23, 75 ut omnes intellegant non ad obtinendum mendacium, sed . . .

Ac. 2, 6, 18 quam (definitionem) nisi obtinemus, percipi nihil posse concedimus.

To obtain favour with one = ab aliquo gratiam inire, alicuius gratiam sibi conciliare.

OH THAT!

Oh that (*would that*) *you were wise*, **utinam** sapias *now and henceforth*; utinam saperes *you are not wise and have not been wise*. *Would that not* **utinam ne.** Utinam non is rare, the non in such cases being in close connexion with the verb.

Verr. 4, 9 utinam negent (*oh that they would but deny!*).

Verr. 3, 45 nam illud quidem non dices, quod utinam dicas!

Phil. 2, 39 utinam conere, ut aliquando illud "paene" tollatur!

Curt. 8, 8 utinam Indi quoque deum esse me credant.

Sen. 6 quam palmam utinam di inmortales tibi reservent!

L. 21, 10, 10 falsus utinam vates sim.

Att. 3, 15, 3 utinam ipse Varro incumbat in causam.

Att. 3, 3 utinam illum diem videam!

ap. Tus. 5, 22 utinam ego tertius vobis amicus adscriberer.

Mil. 38 utinam P. Clodius non modo viveret (*still alive*), sed etiam praetor, consul, dictator esset!

Ter. Phorm. 1, 3, 5 (157) quod utinam ne Phormioni id suadere in mentem incidisset [with Hauler's note].

Cat. 2, 2 utinam ille omnis secum suas copias eduxisset!

Fam. 5, 17 illud utinam ne vere scriberem!

Att. 11, 9 haec ad te die natali meo scripsi. Quo utinam susceptus non essem! (susceptus = sublatus, *lifted from the ground*, as the sign of paternal acknowledgment).

A responsive "then" is made by profecto or altogether omitted. *Oh that we could have taken counsel together, then we should have given the state some help*, utinam colloqui inter nos potuissemus, profecto aliquid opis rei publicae tulissemus.

OLD AGE.

Senectus, *old age as a definite period of life*; **senium**, *old age as bringing infirmity with it, helpless old age*; loquax senectus, *talking age*; otiosa senectus, *leisured age*.

Sen. 20 ex quo fit ut animosior etiam senectus sit quam adulescentia et fortior.

Tac. A. 1, 34 alii curvata senio membra ostendebant.

Mil. 8 tota civitas confecta senio est.

L. 6, 8, 2 Camillus iam ad munera corporis senecta invalidus (*weak through age for bodily service*).

OMIT.

Omitto, *I leave out what I am free to reject or include according as it suits my purpose*; **praetermitto**, *I pass over designedly or from oversight what I might be expected to include*.

Am. 2 quo modo, ut alia omittam, mortem filii tulit!

Div. 1, 43 omitto nostros, qui nihil in bello sine extis agunt.

L. 8, 30 in quibusdam annalibus tota res praetermissa est.

Att. 7, 3 hoc te praetermisisse miror.

Verr. 3, 20 quod erat imprudentia praetermissum, id quaestu ac tempore admonitus reprehendisti.

Off. 3, 2 minime vero assentior eis, qui negant eum locum a Panaetio praetermissum, sed consulto relictum (*was not left untouched from oversight, but was deliberately disregarded*).

Cat. 3, 8 hoc certe, quod sum dicturus, neque praetermittendum neque relinquendum est.

N. D. 3, 37 reges enim si scientes praetermittunt, magna culpa est.

Top. 8, 33 inscienter facias, si ullam (tutelam) praetermittas.

Omittere, *to leave off altogether, to stop*; **intermittere**, *to leave off for an interval, to pause*.

Sen. Ep. 72, 3 non multum refert, utrum omittas philosophiam, an intermittas.

Div. 1, 34 galli gallinacei sic assidue canere coeperunt, ut nihil intermitterent.

Div. 2, 1 ne quando intermitterem consulere rei publicae.

Phil. 7, 6 si bellum omittimus, pace numquam fruemur.

Div. 1, 7 omittat urguere Carneades.

ONE.

The indefinite "one" or gnomic "you" is variously expressed in Latin.

1.—By an impersonal expression: *One may enter*, licet intrare; *one cannot live without hope*, sine spe vivi non potest. Esse oportet ut vivas; non vivere, ut edas (*one should eat to live*, *not live to eat*).

Off. 3, 1 ex malis eligere minima oportet.

R. P. 1, 40 licet enim lascivire, dum nihil metuas.

Tus. 3, 20 negat Epicurus iucunde posse vivi, nisi cum virtute vivatur.

Am. 24 aliter cum tyranno, aliter cum amico vivitur.

Verg. A. 9, 641 macte nova virtute, puer: sic itur ad astra (*thus we go to the stars*).

By a passive construction.

Fam. 16, 8, 2 vix in ipsis tectis frigus infirma valetudine vitatur (*in weak health one scarcely avoids cold even within doors*).

2.—By the present participle: *the statue was erected on the left as you leave the house*, statua ad laevam domo exeunti posita est.

L. 26, 26 sita Anticyra est in Locride laeva parte sinum Corinthiacum intranti (*on the left as one sails up the Gulf of Corinth*).

Caes. C. 3, 80 oppidum primum Thessaliae venientibus ab Epiro (*the first town in Thessaly as one comes from Epirus*).

Fin. 2, 3, 9 estne, quaeso, inquam, sitienti in bibendo voluptas?

L. 32, 4 Thaumaci a Pylis eunti loco alto siti sunt.

N. Mil. 1 hic ventus adversum tenet Athenis proficiscentibus (*blows against one leaving Athens*).

Fam. 11, 3 nulla minantis auctoritas apud liberos est.

3.—By **homines**: *one who has nothing to do learns to do evil*, homines nihil agendo discunt male agere.

Caes. 3, 18 libenter homines id, quod volunt, credunt (*what one wishes, one readily believes*).

Q. F. 1, 1, 1, 2 ea molestissime ferre homines debent, quae ipsorum culpa contracta sunt.

4.—By the first person plural: *one does not wish riches for one's self alone*, non nobis solum divites esse volumus.

Caes. C. 2, 27 nam quae volumus, et credimus libenter.

N. D. 1, 44 quod ni ita sit, quid precamur deos?

Div. 2, 71, 146 nihil tam praepostere . . . cogitari potest, quod non possimus somniare.

Am. 9, 29 tanta vis probitatis est, ut eam . . . in hoste etiam diligamus (*so great is the power of honesty, that one loves it even in an enemy*).

Par. 3, 2 quidquid non licet, nefas putare debemus.

Fin. 5, 2 quacumque ingredimur, in aliqua historia vestigium ponimus (*tread where you may, you set foot on some historic scene*).

5.—By (is) qui, quis, aliquis, quispiam, quisque, si quis, etc. *One might say*, dicat quis or aliquis; *one who says this is wrong*, qui hoc dicit, errat.

Tus. 5, 40 qui secum loqui poterit, sermonem alterius non requiret.

L. 30, 30 non temere incerta casuum reputat, quem fortuna numquam decepit.

L. 30, 30 est quidem eius qui dat, non qui petit, condiciones dicere pacis.

Off. 1, 10 illis promissis standum non est, quae coactus quis metu promisit.

Agr. 2, 13 dixerit fortasse quispiam.

Verr. 5, 70 quaeret aliquis fortasse.

L. 6, 11 si quis vere aestimare velit (*if one cared to form a right estimate*).

Rosc. C. 11 quo quisque est sollertior, hoc docet laboriosius.

Off. 2, 9 quo quis versutior et callidior, hoc invisior et suspectior est.

6.—By the second person singular subjunctive: "Tu" is rarely expressed, but te, tui, tibi, tuus are inserted, if required by the syntax. *The memory decays unless one exercises it*, memoria minuitur, nisi eām exerceas, *or* nisi eam exercemus, *or* nisi exercetur; *one would believe*, credas; *one would have believed*, crederes (*not* credidisses).

Sall. I. 31 bonus segnior fit, ubi neglegas (*a good man becomes slower when you neglect him* = ubi neglegitur *or* neglegimus).

Sall. C. 58 quem neque gloria neque pericula excitant nequiquam hortere (= hortamur).

Fin. 2, 27 quid ergo attinet gloriose loqui, nisi constanter loquare (= loquimur)?

Pl. Most. 1, 3, 40 (197) insperata accidunt magis saepe quam quae speres.

Sen. 9, 27 (decet), quicquid agas, agere pro viribus.

Tus. 3, 27, 66 in potestate est abicere dolorem, cum velis (observe absence of "tuā").

Off. 3, 13, 57 neque enim id est celare, quicquid reticeas, sed cum, quod tu scias, id ignorare emolumenti tui causa velis eos, quorum intersit id scire.

Verr. 1, 15, 39 eum, qui palam est adversarius, facile cavendo vitare possis.

L. 25, 38, 18 si in occasionis momento, cuius praetervolat opportunitas, cunctatus paūlum fueris, nequiquam mox omissam quaeras.

Off. 1, 31, 110 nec quicquam sequi, quod assequi non queas.

L. 28, 8, 4 nec pro difficili id bellum habendum, in quo si modo congressus cum hostibus sis, viceris.

Sen. 19 tantum remanet, quod virtute et recte factis consecutus sis (= consecuti sumus).

Or. 67 cum aut arguas aut refellas (= cum aut arguimus aut refellimus).

Lucret. 2, 850 quoad licet ac possis (*so far as one may and can*).

Par. 5, 1 quid est libertas? potestas vivendi ut velis; quis igitur vivit ut vult, nisi qui recta sequitur?

Or. 2, 67 urbana etiam dissimulatio est, cum alia dicuntur ac sentias.

L. 2, 43 crederes victos (*one would have believed them conquered*).

L. 3, 35 nescires utrum Claudium inter decem viros an inter candidatos numerares.

Sall. C. 55 est in carcere locus, quod Tullianum appellatur, ubi paululum ascenderis ad laevam.

Sall. I. 10 amici quos neque armis cogere neque auro parare queas; officio et fide pariuntur.

Or. 34 nescire quid ante quam natus sis acciderit, id est semper esse puerum.

Fam. 7, 3 vetus est enim, ubi non sis qui fueris, non esse cur velis vivere (*it is an old saying that, when we are not what we were, we have no reason for wishing to live*).

L. 25, 38 ad id, quod ne timeatur fortuna facit, minime tuti sunt homines, quia quod neglexeris incautum atque apertum habeas (*we are least safe from danger when our circumstances render us free from fear, because whatever we neglect we leave unguarded and exposed*).

Sall. C. 52 ubi socordiae te atque ignaviae tradideris, nequiquam deos implores (*when you give up yourself to laziness and cowardice, you will in vain call upon the gods*).

Off. 1, 2 nulla vitae pars, neque si tecum agas quid neque si cum altero contrahas, vacare officio potest.

R. P. 1, 6 non potestas est ex tempore, aut cum velis, opitulandi rei publicae, nisi eo loco sis, ut tibi id facere liceat.

Tus. 1, 38 virtutem necessario gloria, etiam si tu id non agas, consequitur.

Verr. 5, 26 nullum est testimonium victoriae certius quam, quos saepe metueris, eos te vinctos ad supplicium duci videre.

7.—But if *one* or *one's* is not referred to the subject of a finite verb, se, suus, and ipse are employed. Nonne miliens perire est melius quam in sua civitate sine armatorum praesidio non posse vivere? *Is it not a thousand times better to perish than to live among one's fellow-citizens with no other protection than that of an armed bodyguard?* (Phil. 2, 44).

Par. 6, 3 contentum suis rebus esse, maximae sunt divitiae.

Off. 1, 38 deforme etiam est de se ipsum praedicare = *it is bad form to talk about one's self.*

Off. 1, 28 neglegere quid de se quisque sentiat (*what people think of you*) non solum adrogantis est sed omnino dissoluti.

Verr. 3, 72 honestius est alienis iniuriis quam re sua commoveri (*it is more honourable to be moved by other men's wrongs than by one's own*).

L. 3, 21 levius est sua decreta tollere quam aliorum.

Balb. 1 nihil umquam audivi de ipso modestius (*I never heard any one speak more temperately about himself*).

Leg. 1, 21 nihil, quantum in ipso sit, praetermittere (*to omit nothing, as far as lies in one's power*).

N. D. 3, 36 iudicium hoc omnium mortalium est, fortunam a deo petendam, a se ipso sumendam esse sapientiam.

Q. F. 1, 1, 13, 38 moderari orationi, cum sis iratus, aut etiam tenere in sua potestate motum animi, est non mediocris ingenii.

Brut. 57 cum autem difficile sit in longa oratione non aliquando aliquid ita dicere ut sibi ipsi non conveniat, quanto difficilius cavere ne quid dicas, quod non conveniat eius orationi, qui ante te dixerit?

Or. 2, 12, 51 satis est non esse mendacem.

N. D. 1, 30, 84 confiteri potius nescire, quod nescires, quam ista effutientem nauseare atque ipsum sibi displicere?

Inv. 1, 51, 97 orationem . . . quae aut sui laudem aut adversarii vituperationem contineat.

ONE OF.

Alter, *one of two;* **unus**, *one of many; one of the eyes*, alter ex oculis; *one of the fingers*, unus e digitis. **Alter uter**, *one or other of two, either.* Alter is often used instead of

alter uter. Alter, however, does not necessarily exclude the other, alter uter does; *one or both*, alter (*not* alter uter) ambove. In the best prose unus rarely takes the partitive genitive, unless in the case in which it is opposed to alter or alius, or where the total number is indicated in what precedes. *One of his sons succeeded him*, ei successit unus e filiis (suis). *He left three sons, one of whom succeeded him*, tres filios reliquit, quorum (*or* ex quibus) unus ei successit. In Livy and later prose writers the genitive is less restricted.

Tus. 1, 41, 97 necesse est enim sit alterum de duobis.

Am. 16 Bias sapiens habitus est unus e septem.

Brut. 79 Callidius non fuit orator unus e multis, potius inter multos prope singularis fuit.

L. 40, 59 alter consulum Q. Fulvius ex Liguribus triumphavit.

L. 1, 13, 3 melius peribimus quam sine alteris vestrum viduae aut orbae vivemus.

N. Dion 4 ostendens, se id utriusque facere causa, ne alter uter alterum praeoccuparet (*lest either of them should despatch the other by surprise*).

Phil. 3, 8 necesse erat alterutrum esse hostem.

Caes. 1, 1, 1 Gallia est omnis divisa in partes tres, quarum unam incolunt Belgae, aliam Aquitani, tertiam. . . .

L. 24, 28, 1 Apollonides principum unus orationem salutarem ut in tali tempore habuit.

Capito in decem legatis erat, *Capito was one of the ten deputies* (Rosc. A. 9).

ONE MORE.

Uno plus (*or* **plures**), *more by one*; **plus uno** *or* **plus quam unus**, *more than one*.

Pl. Most. 632 velim quidem hercle ut uno nummo plus petas.

L. 2, 7 uno plus Etruscorum cecidit (*more by one fell on the side of the Etruscans*).

L. 5, 30 legem una plures tribus antiquarunt quam iusserunt (*more tribes by one rejected the law than voted for it*).

N. D. 1, 35 quam molestum est uno digito plus habere! (*a single finger too much*).

Ac. 2, 25 in columba sentio plures videri colores, nec esse plus uno (*I observe in the dove an apparent variety of colours, but not more than one actually*).

L. 39, 32 quia plus quam unum ex patriciis creari non licebat.

ONLY.

Solum, tantum, modo, dumtaxat - *only*. Solum is not used with numerals. *Only two men*, tantum duo homines, *or* soli duo homines, *not* solum duo homines. The subjective **modo** (*not* tantum *or* solum) is the proper word in

sentences implying *a wish, command*, or *proviso*, hence often used with the imperative. *Do only come to us*, tu modo ad nos venias (Att. 4, 2). **Dumtaxat** = dum (quis) taxat, *while one estimates*, restricts a special word or phrase. **Tantum** = *so much only*, naturally opposes the smaller part to the whole.

Par. 2 nomen tantum usurpas.

Flacc. 15 dixit tantum; nihil ostendit.

L. 23, 30 urbe facile potiti sunt; arx tantum retenta est.

L. 27, 13 non equidem mihi cum Romanis militibus loqui videor; corpora tantum atque arma sunt eadem.

L. 22, 43, 11 terga tantum adflante vento.

Fin. 3, 19 immanes quaedam bestiae sibi solum natae sunt.

Sest. 12 si dixisset haec solum, omni supplicio dignus esset.

Att. 1, 17, 11 duo enim soli dicuntur petituri.

Rosc. A. 35 veniat modo, explicet suum illud volumen.

Brut. 5 relaxa modo paulum animum, aut sane, si potes, libera.

Caes. 5, 31 facilem esse rem, si modo unum omnes sentiant.

Am. 15 coluntur tamen simulatione dumtaxat ad tempus (*and even that only for a time*).

Att. 4, 3, 6 nos animo dumtaxat vigemus.

Att. 5, 10, 5 valde me Athenae delectarunt, urbe dumtaxat et urbis ornamento cet.

Quir. 4, 10 cum is inimicus . . . spiritu dumtaxat viveret.

N. D. 2, 18, 47 sint ista pulchriora dumtaxat aspectu, quod mihi tamen ipsum non videtur.

Caes. C. 2, 41, 2 peditatu dumtaxat procul ad speciem utitur (*he employs his cavalry, but only at a distance for show*).

Non nisi, *only*, always involves the fulfilment of a condition, and is thereby distinguished from solum and tantum = *not if not, not otherwise*. In good prose the words are almost always separated, "non" being placed before the verb and "nisi" before the word or words to which it belongs. *Only ten soldiers returned*, tantum (*or* soli) decem milites redierunt (*not* non redierunt nisi decem milites). *The town was to be taken only by blockade*, oppidum nisi obsidione expugnari non potuit.

Caes. 4, 24 naves propter magnitudinem nisi in alto constitui non poterant (*could be moored only in deep water*).

Am. 5 hoc sentio, nisi in bonis amicitiam esse non posse.

Am. 5 negant quemquam esse virum bonum nisi sapientem.

Or. 2, 75, 303 hoc Crassus non putat nisi perfidia accidere posse.

Rosc. 39, 112 nam neque mandat quisquam fere nisi amico neque credit nisi ei quem fidelem putat.

Am. 5, 18 negabunt id nisi sapienti posse concedi.

L. 26, 25, 11 coniurant nisi victores se non redituros.

NOT ONLY NOT.

The second **non** may be omitted in the **non modo (non solum)** clause, where the common predicate stands with a

negative (usually **ne—quidem**) in the other member. In this case the negation contained in **ne—quidem** extends its force to the other clause. *Flattery is not only unworthy of a friend, but even of a free man,* assentatio non modo amico, sed ne libero quidem digna est, *or*, assentatio ne libero quidem digna est, non modo amico, *or*, assentatio non modo non amico digna est, sed ne libero quidem. When the second non is expressed it is more emphatic than the borrowed negation. *That is not only not the greatest evil, but not even an evil at all,* id non modo non summum malum, sed ne malum quidem est.

Cat. 2, 10 ita corruunt, ut non modo civitas sed ne vicini quidem sentiant.

Pis. 10 senatui non solum iuvare rem publicam sed ne lugere quidem licuit (*the senate were forbidden not merely to assist, but even to mourn over their country*).

Cael. 17 haec genera virtutum non solum in moribus sed vix iam in libris reperiuntur (*such virtues are not only not found in life, but scarcely ever in books*).

L. 3, 6 non modo ad expeditiones, sed vix ad quietas stationes viribus sufficiebant.

Tus. 1, 38 ne sui quidem id velint, non modo ipse (*not even his own friends would desire that, much less himself*).

Verr. 3, 97 non solum aestimandi frumenti modus non fuit, sed ne imperandi quidem.

Att. 10, 4 horum ego non modo res gestas non antepono meis, sed ne fortunam quidem ipsam.

Mur. 3 hoc non modo non laudari sed ne concedi quidem potest (*potest* incomplete predicate).

Or. 2, 72 ut non modo non abiecto sed ne reiecto quidem scuto fugere videar (here *non* is inserted to give greater force to the antithesis; reiecto = *slung behind to protect the back*).

L. 1, 40, 2 regnare Romae advenam non modo vicinae sed ne Italicae quidem stirpis.

Div. 2, 55, 113 numquam ne mediocri quidem cuiquam, non modo prudenti probata sunt.

Phil. 2, 11, 26 (familia) quae non modo dominatum, sed ne potentiam quidem cuiusquam ferre potuit.

L. 4, 3, 10 Numam Pompilium non modo non patricium sed ne civem quidem Romanum.

Att. 11, 24, 1 mihi non modo irasci gravissima iniuria accepta, sed ne dolere quidem impune licet.

Att. 4, 2, 1 peto a te, ut id non modo neglegentiae meae, sed ne occupationi quidem tribuas.

Fam. 10, 1, 1 non modo ut vocem, sed ne vultum quidem liberum possit ferre cuiusquam.

1.—If each clause has its predicate, the second negative is indispensable (*cf.* Reisig—Haase's *Vorlesungen*, 243).

Sull. 18 ego non modo tibi non irascor, sed ne reprehendo quidem factum tuum.

Verr. 5, 18 nunc non modo te hoc crimine non arguo, sed ne illa quidem communi vituperatione reprehendo.

2.—**Nemo, nihil, nullus, numquam** become **quisquam, quicquid, ullus, umquam,** when they stand after, instead of before **ne—quidem.**—(See **Not Even.**)

Verr. 2, 46 quod non modo Siculus nemo, sed ne Sicilia quidem tota potuisset.

Verr. 5, 10 hic ita vivebat, ut eum non modo extra tectum, sed ne extra lectum quidem quisquam videret.

Verr. 1, 38 non modo proditori, sed ne perfugae quidem locus in meis castris cuiquam fuit (*not only no traitor, but not even a deserter has ever found a foothold in my camp*).

Verr. 3, 48 quibus nihil non modo de fructu sed ne de bonis quidem suis reliqui fecit (*I do not say of their produce, but even of their property*).

Off. 3, 19 talis vir non modo facere, sed ne cogitare quidem quicquam audebit, quod non audeat praedicare (*such a man will not venture, I will not say to do, but even to conceive anything which he would not dare to tell forth*).

Clu. 25 sibi nihil non modo ad cupiditates suas, sed ne ad necessitatem quidem reliquit.

Clu. 33 non modo causae, sed ne legi quidem quicquam laxamenti datum est.

Verr. 3, 48 cum multis non modo granum nullum, sed ne paleae quidem relinquerentur.

Verr. 4, 22 non modo oppidum nullum, sed ne domus quidem ulla paulo locupletior expers huius iniuriae reperietur.

Verr. 3, 19 non modo rem, sed ne spem quidem ullam reliquam cuiquam fecisti.

OPEN.

Patefacere is stronger than **aperire** = *quite* or *wide open.* Viam aperire, *to break open a way ;* patefacere, *to make it serviceable.*

Tus. 5, 23 immissi cum falcibus multi purgarunt et aperuerunt locum ; quo cum patefactus esset aditus, ad adversam basim accessimus.

L. 6, 2 Camillus aperuit incendio viam.

Div. 2, 31 valvae clausae subito se aperuerunt.

L. 29, 27, 12 ventus idem coortus nebula disiecta aperuit omnia Africae litora.

L. 23, 16 patefacta repente porta Marcellus signa canere iubet.

1.—Aperire litteras, *to open a letter.* Litterae aut interire aut aperiri aut intercipi possunt (Att. 1, 13).

2.—Aperire ludum, tabernam, *to open a school, a shop.* Dionysius tyrannus, cum Syracusis pulsus esset, Corinthi dicitur ludum aperuisse (Fam. 9, 18).

The earth, the heavens, opened, terra, caelum discessit.

OPENLY.

Palam, *not shunning observation*, opposed to clam; **aperte**, *undisguisedly, frankly, clearly, intelligibly*, opposed to occulte *or* obscure.

Cael. 9 palam in eum tela iaciuntur, clam subministrantur.

Rosc. A. 8 multa palam domum suam auferebat, plura clam de medio removebat.

Mil. 9 palam agere coepit et aperte (*frankly*) dicere occidendum Milonem.

Cat. 1, 1 nos, nos, dico aperte (*frankly*), consules desumus.

Att. 1, 13 aperte laudat; occulte, sed ita ut perspicuum sit, invidet.

Or. 19 apertius (*more obtrusively*) id faciunt quam nos, et crebrius.

OPINION.

Sententia, *an opinion formed after mature deliberation* = γνώμη: **opinio**, *an impression*, or *belief* = δόξα. *The senate approved of Cicero's opinion* (or *motion*), senatus sententiam Ciceronis comprobavit; *he disappointed universal opinion*, opinionem omnium (*not* omnem) fefellit. *He had a high opinion of himself*, magnam sui opinionem habuit (subjective); *he had a great reputation for bravery*, magnam opinionem virtutis habuit, *i.e.*, *he impressed others with a high opinion of his bravery* (objective = existimatio).

Q. F. 2, 1 tribunus me primum sententiam rogavit.

Att. 4, 1 factum est senatus consultum in meam sententiam.

Cat. 3, 5 repente praeter opinionem omnium confessus est.

Caecil. 22 de quo nulla umquam opinio (*good opinion*) fuit.

Fam. 1, 7, 9 magna est hominum opinio de te.

Caes. 7, 59 quae civitas maximam habet opinionem virtutis (*the highest reputation for valour*).

Sentio, *I hold it as my opinion*; censeo, *I give it as my opinion*. *Cato gave it as his opinion that Carthage should be destroyed*, Cato censebat Carthaginem (esse) delendam. But if the gerundive construction is inadmissible, the subjunctive is used, sometimes without "ut". *He gave it as his opinion that the captives should be spared*, censebat ut captivis parceretur. "Censere," expressing *belief*, takes the infinitive.

L. 36, 7 de ratione universi belli quid sentirem, iam ab initio non ignorasti.

L. 5, 36 erant, qui extemplo Romam eundum censerent.

L. 9, 26 eo ira processit ut multi delendam urbem censerent.

Phil. 1, 7 acta Caesaris servanda censeo.

L. 30, 9 legatos tamen ad Hannibalem mittendos censent.

Caes. C. 1, 2 Calidius censebat, ut Pompeius in provincias proficisceretur.

Caes. C. 1, 67 plerique censebant, ut noctu iter facerent.

Verr. 5, 68 magno opere censeo desistas.

Att. 8, 1 tu, censeo, Luceriam venias (observe that *tu* precedes *censeo*).

Tus. 1, 16 sub terra censebant reliquam vitam agi mortuorum.

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Leg. 2, 10 delubra esse in urbibus censeo.

Top. 20, 78 eos censent esse talis.

L. 2, 5, 1 de bonis regis, quae reddi ante censuerant, res integra refertur ad patres.

OR.

Aut is used where the difference is real or important, *e.g.*, dives aut pauper, Caesar aut nihil.

Vel (often **vel potius**, **vel dicam**, **vel etiam**) is used where the difference is unimportant, or concerns only the choice of an expression, *e.g.*, aether vel caelum, plerique vel dicam omnes. **Ve** is a weakened vel, used only of single words, *e.g.*, alter ambove, ioco seriove.

Sive (seu) = vel si, strictly suggests a possible correction, and is commonly doubled, but it is occasionally used, mostly with **potius**, instead of the commoner **vel potius**; it is also the appropriate connective of equivalent or identical expressions, *e.g.*, Pallas sive Minerva, Bacchus sive Liber, Laelius sive de Amicitia.

L. 21, 43 hic vincendum aut moriendum, milites, est (*here, soldiers, you must conquer or die*).

L. 7, 24 hauriendus aut dandus est sanguis (*blood must be drained or given*).

Att. 10, 12A, 2 (12, 5) qua re vi aut clam agendum est (*therefore we must act by force or by stealth*).

Att. 14, 20, 3 aut nulla erit aut ab isto istisve servabitur.

Sall. I. 67, 3 pactione aut casu.

Par. 3 in quo peccatur, id potest aliud alio maius esse aut minus.

Cat. 2, 1 Catilinam ex urbe vel eiecimus vel emisimus vel ipsum egredientem verbis prosecuti sumus (*we have (shall I say?) expelled Catiline, or let him go, or escorted him with words on his voluntary departure.* Cicero fears eiecimus is too strong, and in the succeeding clauses substitutes milder expressions).

R. P. 2, 30 post obitum vel potius excessum Romuli (*after the death or rather the departure of Romulus*).

Tus. 2, 19 homo minime malus vel potius vir optimus.

Brut. 57 mihi placebat Pomponius maxime, vel dicam, minime displicebat.

Or. 2, 19 quattuor quinque sexve partes vel etiam (*or perhaps*) septem.

Phil. 14, 6 duabus tribusve horis optatissimi nuntii venerunt.

Flacc. 5 timet, ne quid plus minusve, quam sit necesse, dicat.

L. 5, 33 equidem haud abnuerim Clusium Gallos ab Arrunte seu quo alio Clusino adductos.

Att. 8, 3, 3 quid perturbatius hoc ab urbe discessu sive potius turpissima fuga? (*or rather most disgraceful flight*).

Quinct. 25 o hominem fortunatum, qui eius modi nuntios, seu potius Pegasos habeat!

L. 1, 3 opulentam urbem matri seu novercae relinquit.

Hor. Sat. 2, 6, 20 matutine pater, seu Iane libentius audis (*father of the morning, or Janus, if thou would rather hear thyself called so*).

1.—**Aut** (rarely **vel**) often adds an alternative, which follows, if a former proposition is rejected or denied = *or else, otherwise, in the contrary case. Begone, or I will beat you*, abi, aut te verberabo.

Pl. Aul. 3, 3, 11 cenam coque aut abi in malum cruciatum.

Ter. Hec. 698 redduc uxorem, aut quam ob rem non opus sit cedo.

Or. 2, 2 omnia bene sunt oratori dicenda, aut (*or else*) eloquentiae nomen relinquendum est.

L. 6, 18 audendum est aliquid universis, aut omnia singulis patienda (*you must dare something as a body, or else individually suffer the worst*).

L. 42, 42 nihil certe insanabile commisi: aut frustra clementiae vestrae fama vulgata per gentes est.

Div. 2, 7 aut, si negas esse fortunam, muta definitionem divinationis.

Tus. 1, 23 quod ipsum a se movetur; id nec nasci potest nec mori, vel (*or else*) concidat omne caelum omnisque natura et consistat necesse est.

2.—**Aut** (often **aut etiam, aut certe, aut vero**) is also used by way of correction = *or perhaps, or at least*, but it always implies that the difference is real or appreciable, *e.g.*, non multum aut nihil, *not much, or perhaps nothing;* nihil aut non multum, *nothing, or at least not much.*

Fin. 4, 13 vix aut ne vix quidem (*scarcely, or perhaps scarcely even*).

Tus. 1, 3 ut non multum aut nihil omnino Graecis cederetur (*not much, or perhaps nothing at all*).

Quinct. 25 biduo post aut non toto triduo (*two, or at any rate not quite three days after*).

Off. 2, 14 semel igitur aut non saepe certe.

Sall. I. 56 cuncti aut magna pars fidem mutavissent (*all, or at least a great part would have changed their faith*).

Tus. 3, 17 aut in omni aut (*or at least*) in magna parte vitae.

Sen. 11, 35 tenui aut nulla potius valetudine.

Tus. 4, 3, 6 nulla fere sunt aut pauca admodum Latina monumenta.

3.—**Aut** and **ve** serve to continue the negation in negative and quasi-negative sentences, the copulative conjunctions being used only where the ideas are closely allied and blended into one. Numquam peccasti aut contra leges fecisti, *you have never sinned and offended against the laws.* Quid est maius aut difficilius quam inimicis ignoscere? *What is greater and harder than forgiving enemies?* Num leges nostras moresve novit? *is he even conversant with our laws and customs?* (if leges and mores were united into one idea = *our public life*, the Latin would be leges moresque.)

Neque-neque-aut, *neither-nor-nor*, is common, but **neque-aut**, *neither-nor*, is unclassical. Neque moribus neque lege aut imperio cuiusquam regebantur, *they were not controlled either by custom, or law, or the authority of a chief.*

Aut is often used in affirmative questions, where **et** might be expected, *e.g.*, Tus. 1, 11 quo modo aut cur? *how and why?* (See Reid, Ac. 2, 10); Caes. C. 2, 35, 2 quis esset aut quid vellet, quaesivit; L. 1, 1, 7 unde aut quo casu profecti domo; Am. 26, 97 ne amare quidem aut amari.

L. 3, 42 natura loci ac vallo, non virtute aut armis tutabantur.

L. 27, 50 numquam ab orto sole ad occidentem aut senator quisquam a curia atque ab magistratibus abscessit aut populus e foro.

Caes. 5, 17 equites neque sui conligendi neque consistendi aut ex essedis desiliendi facultatem dederunt.

Fam. 2, 19 sed, neque unde nec quo die datae essent, aut quo tempore te exspectarem, significabant.

L. 1, 3 plus tamen vis potuit quam voluntas patris aut verecundia aetatis.

Fam. 5, 13, 3 nullum (membrum rei publicae) reperies, quod non fractum debilitatumve sit.

L. 25, 1 neu quis in publico sacrove loco novo aut externo ritu sacrificaret.

Sest. 30 quae regio orave terrarum erat latior, in qua non regnum aliquod statueretur?

Cf. Pomp. 20 nulla res tanta est ac tam difficilis, quam (Catulus) non consilio regere possit.

L. 27, 16 non animo, non armis, non arte belli, non vigore ac viribus corporis par Romano Tarentinus erat.

Quinct. 1 nihil est iam sanctum atque sincerum in civitate.

L. 40, 49 quaesivit sub eone sibi liceret ac suis vivere.

Serv. ap. Fam. 4, 5, 6 nullus dolor est, quem non longinquitas temporis minuat ac molliat.

4.—The intensive vel, especially used with superlatives, sometimes introduces an instance chosen out of several which might be cited in support of a general assertion = *to mention no more than, why even, for instance.*

Fam. 2, 13 raras tuas quidem sed suavis accipio litteras; vel quas proxime acceperam, quam prudentis! (*I receive but few letters from you, but they are delightful; why even the last one was full of wisdom*).

Fam. 7, 24, 1 amoris quidem tui, quoquo me verti, vestigia, vel proxime de Tigellio.

R. P. 2, 40 est tibi ex eis ipsis, qui adsunt, bella copia, vel ut a te ipso ordiare (*beginning, for instance, with yourself*).

Ter. Hec. 60 vel hic Pamphilus iurabat quotiens Bacchidi! (*this fellow Pamphilus, for instance, how often did he swear devotion to Bacchis!*).

Att. 4, 16, 1 occupationum mearum vel hoc signum erit, quod epistula librarii manu est.

Ter. Heaut. 806 vel me haec deambulatio, quam non laboriosa, ad languorem dedit (*why even this walk, although far from toilsome, has quite fatigued me*).

OR NOT.

The second of two alternatives, if the negation of the first, is expressed by **an non** or **necne**, and as a rule the verb is not repeated. **Necne**, though the more common in indirect, is rare in direct interrogation. *Did you say this or not?* utrum hoc dixisti an non? *it is asked whether you said this or not*, utrum hoc dixeris necne quaeritur.

P. C. 15 sortietur an non? (*shall he cast lots or not?*).

Inv. 1, 12 Corinthiis bellum indicamus an non?

Mur. 32 factum sit necne vehementer quaeritur.

Off. 1, 15 demus necne in nostra potestate est.

L. 22, 61 dubitatum in senatu est, admitterentur in urbem necne.

Tus. 3, 18 sunt haec tua verba necne?

N. D. 3, 7 di utrum sint necne sint quaeritur.

Div. 1, 39 fiat necne fiat id quaeritur.

Cat. 2, 6, 13 quaesivi a Catilina, in nocturno conventu apud M. Laecam fuisset necne.

Flacc. 25 utrum vultis necne?

Q. F. 3, 8, 4 velit, nolit, scire difficile est.

ORATOR.

Orator, *an orator, a public speaker;* **rhetor**, *strictly a teacher of rhetoric* (dicendi magister), sometimes used of *an orator who has been trained in a rhetorical school. The rules of rhetoric,* rhetorum praecepta.

Tus. 1, 3 oratorem celeriter complexi sumus (= *eloquence*).

Plin. Ep. 4, 11 eo decidit ut rhetor ex oratore fieret.

Or. 1, 18 qui rhetores nominarentur et qui dicendi praecepta traderent.

Tus. 1, 4 Aristoteles, cum motus esset Isocratis rhetoris gloria, dicere etiam coepit adulescentes docere.

N. D. 2, 1 ne ego, inquit, incautus, qui cum Academico et eodem rhetore (*trained orator*) congredi conatus sim!

A born orator, natus *or* factus ad dicendum.

OTHERWISE.

Aliter, *in another manner, differently;* also, *under other conditions, or else, if not* = aut. **Secus**, *differently, oppositely, wrongly.* We say "recte an secus," but not "male an secus". Alioqui (not in Cicero or Caesar), *or else, if not, in other respects.*

Fam. 3, 7 tu si aliter existimas, nihil errabis.

Sall. C. 29 aliter sine populi iussu nullius earum rerum consuli ius est.

Att. 16, 11 publice scripsi, si uti vellet eis Valerius, aut mihi nomina mitteret (*I have written official letters which Valerius can use if he likes, or else he can send me the names*).

Or. 2, 2 bene sunt ei dicenda, qui hoc se posse profitetur, aut (*or else*) eloquentiae nomen relinquendum est.

Caes. 4, 17 id sibi contendendum aut aliter non traducendum exercitum existimabat.

Am. 20 aliter (*otherwise*) amicitiae stabiles permanere non possunt.

Fin. 2, 6 aperiendum est igitur quid sit voluptas, aliter enim (*for otherwise*) explicari quod quaeritur non potest.

L. 42, 42 nihil certe insanabile commisi, aut frustra clementiae vestrae fama vulgata per gentes est.

Tac. A. 2, 38 languescet alioqui industria, si nullus ex se metus aut spes.

L. 40, 22 adeo omnia contecta nebula ut haud secus quam nocturno itinere impedirentur.

Or. 3, 30 eadem sunt membra sed paulo secus a me atque illo distributa.

L. 37, 46 milites tantum qui sequerentur currum defuerunt; alioqui (*with this exception*) magnificus triumphus fuit.

L. 7, 19 triumphatum de Tiburtibus; alioqui mitis victoria fuit (*in other respects the victory was not much to boast of*).

OUR.

Noster = *belonging to us.* **Ennius noster**, *our Ennius;* **Cicero noster**, *our* (*fellow-countryman*) *Cicero*, as opposed to *Demosthenes;* **Demosthenes noster**, *our* (*ideal orator*) *Demosthenes;* **Plato noster**, *our* (*master*) *Plato, i.e., the head of our school of philosophy.* **Noster est**, *he is one of us*, or *he is in our power.*

In the comic poets, **noster esto** is a formula of commendation or welcome = *you are the man for us, commend us to you.*

Verg. A. 2, 149 noster eris (*you shall be one of us*).

Pl. Mil. 350 nam illic noster est (*he belongs to our household*).

Sen. 7 ut ait Statius noster (*as our fellow-countryman Statius says*).

Fam. 14, 2 Piso noster (*Piso my son-in-law*).

Noster is not used like "our" in English in reference to a passing subject of discourse. *Our poet*, i.e., *the poet under review* = hic (*not* noster) poeta; *our passage*, i.e., *the passage or text presently engaging our attention* = hic (ille, idem) locus.

OWN.

Suus primarily refers to the grammatical or logical subject, but in the emphatic sense of *his, her, its,* or *their own*, it may refer to subject or object, or, speaking generally, to any word, or word understood, in the sentence.

(*a*) The logical subject, *i.e.*, a word which, though not in the nominative, represents from a logical point of view the author or subject of an action, is generally capable of easy conversion into the grammatical subject, as by changing an active verb into a passive or *vice versâ*, or substituting for a word or phrase a different word and different turn of expression. Socratem cives sui interfecerunt = *Socrates was put to death by his fellow-citizens.* Eum oportuit (= is debuit) cognatum suum defendere, *he ought to have defended his kinsman.* Faustulo spes fuerat (= Faustulus speraverat) regiam stirpem apud se educari, *Faustulus had entertained the hope that the foundlings he was bringing up were of royal blood.*

(*b*) Unless the sense is emphatic, the reference to a word other than the grammatical or logical subject is expressed by **eius** rather than **suus** (see Riemann (Tite Live), § 28); *e.g.*, Fam. 9, 14, 5 semper amavi Brutum propter eius summum ingenium; Caes. 5, 52 Ciceronem pro eius merito conlaudat; Tus. 1, 28 deum adgnoscis ex operibus eius.

(*c*) The nature of the case, however, sometimes necessitates the choice of **suus**. Q. F. 2, 10 iocum illius de sua egestate ne sis aspernatus, *don't put an unfavourable construction on the joke about his poverty = the reference he makes to his poverty.*

(*d*) So always, when an object is attached by means of cum to a person or thing to which it belongs. *They took the king and his son captive*, regem filiumque eius ceperunt; *or*, regem cum filio suo ceperunt. Caes. 5, 53 Caesar Fabium cum sua legione remittit (*Caesar sends back Fabius and his legion*); L. 23, 32 Magonem cum classe sua copiisque in Hispaniam mittunt; Caes. C. 3, 24 quadriremem cum remigibus defensoribusque suis ceperunt.

Leg. 2, 7, 16 qualis quisque sit, quid agat, quid in se admittat.

Rosc. 34, 95 Landgraf cum ceteri, socii tui fugerent ac se occultarent ut hoc indicium non de illorum praeda . . . videretur . . .

Fam. 13, 21, 2 commendo tibi . . . C. Avianium Hammonium, libertum eius, quem quidem tibi etiam suo nomine commendo.

L. 2, 31, 11 apparuit causa plebi, suam (= plebis) vicem indignantem magistratu abisse.

L. 22, 16, 5 nec Hannibalem fefellit suis se artibus peti.

Iuv. 1, 7 nota magis nulli domus est sua quam mihi lucus Martis.

Phil. 3, 7, 18 a sui similibus invidiam aliquam in me commoveri putat.

L. 40, 11 quem enim suo loco moveo . . . ?

Fam. 7, 24, 2 is ad me venit dixitque iudicem sibi operam dare constituisse.

Att. 14, 20, 3 meum (edictum) mihi placebat, illi suum.

Tac. A. 4, 35 suum cuique decus posteritas rependit.

Ter. And. 969 Glycerium mea suos parentes repperit (*my Glycerium has found her parents*).

Inv. 2, 17 hunc pater suus de templo deduxit (= deductus est a patre suo).

Sest. 68 hunc sui cives e civitate eiecerunt (= ab suis civibus eiectus est).

Verr. 2, 14 huic hereditas venit (= hic heres scriptus est) testamento propinqui sui Heraclii.

Cat. 1, 13 desinant insidiari domi suae (*at his own house*) consuli.

L. 8, 14 Lanuvinis civitas data sacraque sua reddita.

L. 29, 1 Scipio suas res Syracusanis restituit.

L. 3, 68 uni cuique ex agris sua damna nuntiabuntur.

L. 7, 37 altera corona a praesidio suo (ei) inposita est.

1.—The genitive of ipse (rarely suus) is used for *his* (*her*, *its*, *their*) *own*, if the word referred to stands in a different proposition. *I prefer his own work to his son's*, ipsius opus operi filii antepono.

So usually in an objective clause in reference to a word in the principal sentence. *People ought to feel those annoyances most which are brought about by their own fault*, ea molestissime ferre homines debent, quae ipsorum culpa contracta sunt.

The substantival sui is an idiomatic expression for *one's own friends, party, followers, soldiers*, etc.; *e.g.*, Or. 3, 2 fuit hoc luctuosum suis, *this was afflicting to his friends* = eius amicis.

Att. 12, 32 apparebat illas litteras non esse ipsius.

Verr. 3, 44 id, quaeso, ex ipsorum testimonio cognoscite.

Att. 9, 6, 6 quid autem me roget . . . cognosce ex ipsius epistula.

Tus. 1, 37, 90 tanta caritas patriae est, ut eam non sensu nostro sed salute ipsius metiamur (*but by its own welfare*).

Or. 2, 3, 13 cum inter se, ut ipsorum usus ferebat, amicissime consalutassent.

Quinct. 7 quem, ut ipsius dignitas poscit, honoris gratia nomino.

Cat. 4, 5 habemus a Caesare, sicut ipsius dignitas et maiorum eius amplitudo postulat, sententiam.

Brut. 83 earum rerum historiam, quae erant ipsius aetate gestae, perscripsit.

L. 24, 4 funus fit regium, magis amore civium et caritate quam cura suorum (*of his own family*) celebre.

L. 7, 40 ultima rabies secessio ab suis habebatur.

L. 35, 11, 4 praefectus consuli pollicetur se . . . cum suis erupturum.

2.—But suus is naturally used in reference to the main subject in *oratio obliqua*, and in dependent clauses generally which are referred to the mind of the principal subject.

It is a traditional but erroneous notion, that in subordinate clauses where suus might lead to ambiguity we should use ipse, if the reference is to the principal subject, and reserve suus for the subject of the clause (see Draeger, *Hist. Synt.*, § 34, and Riemann, *Tite Live*, § 36).

Ipse is antithetic and is used in indirect as in direct speech, not to avoid ambiguity, but to indicate comparison or contrast; *e.g.*, Caes. 1, 1 qui ipsorum lingua Celtae, nostra Galli appellantur.

(*a*) Dominus servo imperavit, ut filium suum verberaret, *the master ordered the slave to beat his son* (whether it is the master's or the slave's son that is meant can be decided only by the context).

(*b*) Paetus omnes libros, quos frater suus reliquisset, mihi donavit, *Paetus made me a present of all the books which* (he said) *his brother had left* (if the subordinate clause had been the statement, not of Paetus, but of the narrator, the Latin would have been "quos frater eius (*if emphatic*, ipsius) reliquerat").

(*c*) Cur de sua virtute aut de ipsius diligentia desperarent? *why* (he asked) *should they despair of their own courage or of his carefulness?* (here ipsius is required not merely to avoid the awkward repetition of sua, but mainly for the sake of antithesis = *carefulness on his part*).

(*d*) It is important to remember that consecutive clauses are generally objective, while final clauses are subjective, and that in the former the reference to the main subject is normally expressed by eius (illius), in the latter by suus. *He urges the soldiers to defend himself and his kingdom*, monet milites, ut sese regnumque suum defendant. *He had so few soldiers that they failed to defend either himself or his kingdom*, tam paucos milites habuit, ut neque ipsum neque regnum eius defenderent. Lig. 1 provinciae sic praefuit, ut et civibus et sociis gratissima esset eius integritas.

Caes. 7, 8 eum obsecrant, ut suis fortunis consulat (*they implore him to protect their interests*).

N. D. 2, 28 precabantur, ut sibi sui liberi superstites essent.

Div. 1, 27 tum ei dormienti eundem illum visum esse rogare, ut, quoniam sibi vivo non subvenisset, mortem suam ne inultam pateretur (sibi and suam refer to the main subject).

Caes. 1, 36 neminem secum sine sua pernicie contendisse (*no one had ever fought with him* (*Ariovistus*) *without bringing utter destruction on himself* (= *the imaginary enemy*).

Verr. 2, 25 postulare non desistebant, ut se ad leges suas reiceret (se and suas refer to the speakers).

Or. 2, 67 ut meminisset opera sua se Tarentum recepisse (sua refers to the speaker, se to the person addressed).

Verr. 2, 29 Petilius recusabat, quod suos amicos, quos sibi in consilio esse vellet, ipse Verres retineret (suos and sibi refer to Petilius).

N. Han. 8 alii naufragio, alii a servulis ipsius interfectum eum scriptum reliquerunt (ipsius strengthens the antithesis, and is preferred to suis to give prominence to the guilt of the slaves).

N. Att. 3, 2 quamdiu affuit, ne qua sibi statua poneretur, restitit.

N. Han. 12, 2 patres conscripti . . . legatos in Bithyniam miserunt . . . qui ab rege peterent, ne inimicissimum suum secum haberet sibique dederet.

Fin. 2, 1, 2 Arcesilas . . . instituit ut ii, qui se audire vellent, non de se quaererent, sed ipsi dicerent, quid sentirent.

Verr. 3, 7, 18 consulibus senatus permisit ut vini et olei decumas . . . Romae venderent legemque his rebus, quam ipsis videretur, dicerent.

Off. 3, 19, 75 homo iustus . . . nihil cuiquam, quod in se transferat, detrahet.

Sest. 3, 7 ad eum filiam eius adduxit.

Att. 10, 15, 1 ei de suo negotio respondi cumulate.

R. P. 2, 21, 37 Tarquinius . . . sic Servium diligebat, ut is eius vulgo haberetur filius (*T. loved S., so that he was commonly considered his son*).

Caes. C. 3, 3, 2 magnam (classem) societates earum provinciarum, quas ipse obtinebat, sibi numerare coegerat.

3.—Suus is generally (not always) used in reference to the grammatical or logical subject in participial and other abridged constructions.

Papirius roused the anger of a Gaul who was stroking his beard, Papirius Gallo barbam suam permulcenti (= qui barbam eius permulcebat) iram movit. *They were in hopes that, having surrendered their arms, they would be spared*, sperabant, armis suis traditis, fore ut sibi parceretur.

Caes. 1, 5 persuadent Rauracis et Tulingis, uti oppidis suis vicisque exustis una cum eis proficiscantur (cum eis for secum, as if it were Caesar's own remark).

Sall. I. 14, 11 Iugurtha . . . fratre meo atque eodem propinquo suo interfecto . . . fecit.

N. Iph. 3 vixit ad senectutem placatis in se suorum civium animis.

Mil. 15 Pompeius cunctae Italiae cupienti et eius fidem imploranti signum dedit.

4.—Suus is also used in reference to the implied subject of an abstract infinitive; *e.g.*, contentum suis rebus esse, maximae sunt divitiae, *contentment is the greatest riches.*

Att. 2, 17 bellum est enim sua vitia nosse (*it is well of course to know one's own faults*).

PALACE.

Palatium in good prose never means *a palatial house* = domus ampla. *The king's palace* = domus regia (L. 1, 47), aedes regiae (Tus. 5, 21), domicilium regis (Pomp. 8).

Off. 1, 39 ampla domus dedecori saepe domino est (*a palatial house is often a disgrace to its owner*).

PASSENGER.

Vector, *one carried in a ship* or *a vehicle* or on *a beast of burden ;* **viator** or **praeteriens**, *one passing by, a wayfarer.*

Verr. 5, 56, 145 quaecumque navis . . . venerat . . . vectores omnes in lautumias coniciebantur.

Cf. Pl. Mil. 2, 1, 40 (118) capiunt praedones navem illam, ubi vectus fui.

Phil. 7, 9 etiam summi gubernatores in magnis tempestatibus a vectoribus admoneri solent.

Mil. 21 non semper viator a latrone, non numquam etiam latro a viatore occiditur.

Sen. 16, 56 Reid qui eos arcessebant, viatores nominati sunt.

Off. 1, 39, 139 odiosum est enim, cum a praetereuntibus dicitur cet.

Rosc. A. 46 ut, qui praetereuntes, quid praeco enuntiaret, audiebant, fundum venire arbitrarentur (*that the passers by, who heard what the auctioneer called out as the last bid, thought that an estate was being sold*).

PATERNAL.

Paternus, *belonging to a father as an individual*, in opposition to mater, frater, and others ; **patrius**, *belonging to fathers, fore-fathers, or fatherland, as a class generally.* We say patria potestas, patrium ius, patrius sermo (*mother tongue*), patrius mos, patrius amor, *but* paternus amicus, paternae inimicitiæ, and paternus, *on the father's side*, opposed to maternus, *on the mother's side, e.g.*, paternus sanguis, paterno genere.

L. 30, 26 superavit paternos honores, avitos aequavit.

L. 1, 3 comes inde paternae fugae.

Verr. 3, 16 Metello paternus honos et avitus neglegebatur.

L. 2, 61 plenus suarum, plenus paternarum irarum.

L. 2, 58 odisse plebem plus quam paterno odio.

Fam. 13, 51 peto a te et pro nostra et pro paterna amicitia, ut eum in tuam fidem recipias.

Rosc. A. 24 magnam possidet religionem paternus maternusque sanguis.

Sen. 11, 35 ad paternam magnitudinem animi doctrina uberior accesserat.

L. 1, 26 ni ita esset, patrio iure in filium animadversurum fuisse.

L. 3, 48 ignosce patrio dolori (*excuse a father's grief*).

Rosc. A. 9 cui (filio) praedo iste nefarius ne iter quidem ad sepulcrum patrium reliquisset (*had not left even a road to the ancestral burial-place*).

Rab. 13 neque tam ut domo sua fruatur quam ne patrio sepulcro privetur laborat.

Hor. Sat. 2, 3, 196 per quem tot iuvenes patrio caruere sepulcro.

PEOPLE.

Populus, *the people collectively, the body politic, the nation ;* **plebs**, *the common people*, originally as opposed to the bur-

gesses or patricians, subsequently in a non-political sense, *the lower orders in the state.* **Plebs** is rarely used of *the illiterate*, as opposed to *the cultured classes* **volgus** or **multitudo**, "*the masses*" as opposed to "*the classes*".

L. 2, 56 non enim populi sed plebis eum magistratum esse.

L. 3, 55 legem tulere, ut, quod tributim plebs iussisset, populum teneret.

Caes. 6, 13, 1 plebes paene servorum habetur loco.

Hor. Ep. 1, 1, 59 Wilkins plebs eris.

Brut. 14 Valerius plebem in patres incitatam mitigavit.

Tus. 1, 45 in Hyrcania plebs publicos alit canes, optimates domesticos.

Brut. 53 saepe sapientis iudicium a iudicio volgi (*not* plebis) discrepat.

Brut. 51 oratio popularis adsensum volgi debet movere.

Brut. 49, 183 semperne . . . volgi iudicium cum intellegentium iudicio congruit?

Par. 1, 8 plus apud me vera ratio valebit quam volgi opinio.

Leg. 2, 17, 43 opinionibus volgi rapimur in errorem.

Tus. 2, 26, 63 hoc evenit, ut in volgus insipientium opinio valeat honestatis . . . Itaque fama et multitudinis iudicio moventur cet.

Fin. 1, 7 sed multitudinem haec maxime allicit (*but the motive which most sways the crowd is this*).

The Romans were not the people (*persons*) *to yield to an enemy*, Romani ii non fuerunt, qui hosti cederent; *the Romans were not the people* (*the nation*) *to neglect divination*, Romani is populus non fuerunt, qui divinationem neglegerent; *what people wish, they readily believe*, libenter homines id, quod volunt, credunt; *people say that no one is so blind as he who won't see*, ferunt neminem tam caecum esse quam eum qui videre nolit.

PERHAPS.

Forsitan (= fors sit an) is naturally followed by the subjunctive. It is only in the poets and less correct prose writers (Sallust, Livy, Curtius, etc.) that it is treated as an adverb and constructed, like **fortasse**, with the indicative or the infinitive.

Fam. 1, 8, 2 neque id facio, ut forsitan quibusdam videar, simulatione.

L. 39, 10 matrem insimulare forsitan fas non sit.

L. 2, 45 diem tempusque forsitan ipsum leniturum iras.

Verr. 3, 16, 40 vos fortasse, quod vos lex commonet, id in hoc loco quaeretis.

Tus. 1, 42, 101 hodie apud inferos fortasse cenabimus.

Phil. 13, 5 sunt alii plures fortasse.

Ov. A. A. 3, 339 forsitan et nostrum nomen miscebitur istis.

Forte, *by chance, by accident = perhaps*, in connexion with "si," "nisi," "ne," and "num". "Nisi forte" frequently introduces an absurd or ironical alternative.

Mur. 6 nemo fere saltat sobrius, nisi forte (*not* fortasse) insanit (*unless perchance he is mad*).

Par. ! nisi forte idem esse hostis et civis potest.

Att. 6, 3 decedes, cum voles, nisi forte iam decessisti.

Att. 5, 18, 1 quam vellem Romae esses, si forte non es!

Agr. 2, 18 si forte desit pecunia.

Verr. 1, 21, 56 vereor, ne haec forte cuipiam nimis antiqua et iam obsoleta videantur.

Q. F. 1, 2, 2, 4 ne forte me in Graecos tam ambitiosum factum esse mirere.

Verr. 1, 53 vereor ne quis forte haec fingi a me arbitretur.

Forte fuimus una horas duas, *we happened to be together two hours.* Fuimus una horas duas fortasse, *we were together perhaps two hours* (Att. 7, 4).

PERSUADE.

Suadere, *to advise*: **persuadere**, *to advise successfully, to persuade.*

Phil. 2, 11 an Trebonio ego persuasi? cui ne suadere quidem ausus essem (*or did I persuade Trebonius? whom I would not have dared even to advise*).

Sall. I. 46, 4 multa pollicendo persuadet, uti Iugurtham . . . necatum sibi traderent.

Agr. 2, 37, 101 quis enim umquam tam secunda contione legem agrariam suasit, quam ego dissuasi? si hoc dissuadere est ac non disturbare atque pervertere.

Att. 13, 38, 2 tu autem, quod ipse tibi suaseris, idem mihi persuasum putato.

Fam. 7, 3, 2 primum coepi suadere pacem, cuius fueram semper auctor.

Q. F. 1, 2, 1, 3 monui, suasi, deterrui!

1.—The subject-matter of the advice or persuasion is put in the accusative. *He counselled peace*, pacem suasit; *he recommended the law to the people*, legem populo suasit: *he persuaded the people to the law*, legem populo persuasit. Dissuadere aliquid or de aliqua re, *never* alicui aliquid.

2.—Persuadere followed by ut = *to induce*, by accusative and infinitive = *to convince*. *He persuaded the soldiers to march against the barbarians*, militibus persuasit, ut contra barbaros proficiscerentur; *he persuaded the soldiers that he was marching against the barbarians*, militibus persuasit se contra barbaros proficisci. Similarly, concedere meaning "to give permission to do something," takes ut and subjunctive, but when it means "to admit a fact" it is followed by acc. with infin. Rosc. 19, 54 concedo tibi, ut ea praetereas, quae cum taces, nulla esse concedis. See Dräger, *Hist. Synt.*, § 393. *Cf.* Tus. 1, 31, 77 volt efficere animos esse mortalis.

PLACES.

Loci, *places or passages in a book*, or *topics in a discourse*; **loca**, *places or localities in a country.* "Loci librorum; loca terrarum." *These passages are to be learned by heart*, hi loci sunt ediscendi; *this country is rough and mountainous*, haec loca sunt aspera et montuosa.

Fin. 1, 3 locos quosdam transferam, et maxime ab iis, quos modo nominavi (*some passages I shall translate, and particularly from the authors I have just mentioned*).

Verr. 5, 65 adeunt ad ea loca, quae numquam antea viderunt.

Caes. 4, 7 iter in ea loca facere coepit, quibus in locis esse Germanos audiebat.

Hoc in loco, *in this place;* hoc loco, *at this point* (*of a speech* or *narrative*).

PLAY.

Ludere, *to play at a game* (*as a pastime*), *e.g.*, pila ludere, *to play at ball* (pila ablative of means or instrument); **canere**, *to play on a musical instrument, e.g.*, fidibus canere, *to play on the lyre.* **Cantare** is used by Nepos, but not by Cicero, Caesar, or Livy.

Phil. 2, 23 non dubitavit vel in foro alea ludere.

Hor. Ep. 1, 1, 59 pueri ludentes "rex eris" aiunt.

Tus. 1, 2 Epaminondas fidibus praeclare cecinisse dicitur.

To play a rôle, partes agere. *He played the rôle of a fool*, stulti partes egit, *or* stulti personam sustinuit.

IF YOU PLEASE.

Si placet, without tibi. So usually **nisi molestum est**, but we say **si videtur** or **si tibi videtur** indifferently. Hofmann, *Letters of Cicero* (p. 78 (2)), says "si videtur" is more polite than "si tibi videtur". Similarly, *Livy tells us* = Livius dicit; *this story teaches us*, haec fabula docet.

Tus. 3, 6 et primo, si placet, Stoicorum more agamus.

Ac. 1, 4 ista renovari a te, nisi molestum est, velim, et simul, adsidamus, inquam, si videtur ("*I should be glad if you would refresh my memory on this point, if it is not troubling you*"; *and at the same time I said*, "*let us sit down, if you please*").

Tus. 1, 12 expone igitur, nisi molestum est, animos, si potes, remanere post mortem.

Fat. 2 si tibi non est molestum.

Leg. 2, 3 sed, si videtur, considamus hic in umbra.

Tus. 1, 11 nunc, si videtur, hoc, illud alias.

Or. 2, 73 nunc, si tibi videtur, Antoni, demonstres velim, qua re tu hoc ita magnum putes.

Si dis placet, *if it pleases heaven*, is always ironical = *save the mark.*

Fin. 2, 10 quoniam, si dis placet, ab Epicuro loqui discimus (*since heaven help us! we learn from Epicurus how to talk*).

Tus. 5, 10 Epicuro etiam, si dis placet, videtur semper sapiens beatus.

L. 4, 3, 8 quin etiam, si dis placet, nefas aiunt esse consulem plebeium fieri.

L. 44, 22 in omnibus circulis, atque etiam, si dis placet, in conviviis sunt.

POET.

Vates, *a seer, soothsayer*, was the oldest name for a poet, but the word fell into complete contempt and was discarded for the Greek **poeta**.* Vergil and succeeding writers restored it once more to honour, and denoted by it an inspired bard, something higher than poeta (Munro, Lucr. 1, 102).

L. 25, 1 sacrificuli ac vates ceperant hominum mentes (*sacrificers and oracle-mongers had enslaved mens' understandings*).

Verg. E. 9, 34 me quoque dicunt vatem pastores (*I am called an inspired bard myself by the shepherds*).

Tac. Or. 9 Saleium nostrum, egregium poetam vel, si hoc honorificentius est, praeclarissimum vatem.

POETRY.

Poetica,* *the art.* **Poesis**, *the production.*

Tus. 4, 32 o praeclaram emendatricem vitae poeticam.

Tus. 1, 1 serius poeticam nos accepimus.

Tus. 4, 33 Anacreontis tota poesis est amatoria.

Tus. 5, 39 at eius picturam, non poesin, videmus.

POISONED.

The poisoned dart, telum **venenatum**; *the poisoned cup*, poculum **mortiferum** *or* mortis, *not* venenatum *or* veneni. Exhausit poculum mortiferum, *he drank the poisoned cup to the dregs.*

Quinct. 2 quasi venenatum aliquod telum.

Tus. 1, 29 poculum illud mortiferum (*the poisoned chalice*).

POLITICS.

Res publica, *politics, political life*; ad rem publicam accedere, *to enter on political life*; rem publicam attingere, *to meddle with politics*; in re publica versari, *to be a politician.*

N. Them. 1 totum se dedidit rei publicae (*he devoted himself entirely to public affairs*).

Sall. I. 4 decrevi procul a re publica aetatem agere.

Rosc. A. 1 nondum ad rem publicam accessi (Cicero was not quaestor till five years later).

Verr. 1, 12 antequam iste ad magistratus remque publicam accessit.

Fam. 15, 16, 3 posteaquam forum attigisti (*since you applied yourself to public affairs*).

Res novae, *political changes, a revolution.*

AS—AS POSSIBLE.

The highest possible degree is expressed (1) by a superlative adjective, preceded by **quantus**, and accompanied by

* [The spelling need cause no difficulty, as the Greeks of the best period wrote ποεῖν, ποητής, ποητική, πόησις.]

the verb **posse**; (2) by **quam** with a superlative adjective or adverb, with or without **posse**; (3) by **ut** and **posse**, combined with a superlative adverb. *He cries out in as loud a tone as possible*, quanta maxima potest voce clamat, *or* quam maxima (potest) voce clamat; *I spoke as cautiously as possible*, locutus sum quam (potui) cautissime, *or* locutus sum ut potui cautissime.

L. 22, 3 Hannibal quantam maximam vastitatem potest caedibus incendiisque ostendit.

Am. 20 tanta est inter eos, quanta maxima potest esse, morum studiorumque distantia.

Sall. I. 48 Iugurtha quam maxumas potest copias armat.

L. 5, 25, 9 grata ea res ut quae maxime senatui umquam fuit.

Fam. 7, 17 Caesari te commendavi, ut diligentissime potui.

Fam. 5, 17 ut potui accuratissime, te tuamque causam tutatus sum.

As soon as possible, quam primum, *or* primo quoque tempore.

POVERTY.

Paupertas, *narrowness of means*, in opposition to riches, *a bare competency*; **egestas (inopia)**, *scarcity of means, galling poverty*; **mendicitas**, *absence of means, beggary*. The **pauper** has a little, and with economy can live on that little; the **egens** has too little, is pinched, and has recourse to shifts to live; the **mendicus** has nothing at all, and lives on the bounty of others. "Egens" is the common equivalent for our word "poor". "Pauper" (not in Caesar and Sallust) is rare in Cicero's speeches, and in his other writings is oftenest used in a general or abstract sense, in opposition to "dives," which also occurs far seldomer in his speeches than "locuples" (see Merguet's Lexicon). "Pauper," however, gradually supplants "egens" and "egenus," neither of which is found in Nepos and Curtius. [*Cf.* the survival of pauper in Span. pobre, Fr. pauvre.]

Par. 6 istam paupertatem vel potius egestatem ac mendicitatem tuam numquam obscure tulisti.

Sen. Ep. 17, 6 non est quod paupertas nos a philosophia revocet, ne egestas quidem.

Cat. 4, 5 adiungit etiam publicationem bonorum, ut omnes animi cruciatus et corporis etiam egestas ac mendicitas consequatur.

Phil. 2, 25 cogebat egestas; quo se verteret non habebat.

Caes. C. 3, 59, 2 locupletes ex egentibus fecerat.

L 4, 4, 9 cur enim non confertis, ne sit conubium divitibus ac pauperibus?

POWER.

Potentia, *power viewed as a subjective possession, irresponsible* or *unconstitutional power* δύναμις; **potestas**, *power*

viewed as an objective possession, magisterial or *delegated power* ἐξουσία. **Potestas** is a general term for political office, while **imperium**, as carrying with it power to command an army, is used only of a certain class of magistrates (consul, dictator, praetor). We say "**tribunicia potestas**" but "**consulare imperium**," as well as "**consularis potestas**".

Sall. C. 19 iam tum potentia Pompei formidolosa erat.

Sall. C. 39 plebis opes imminutae, paucorum potentia crevit.

R. P. 1, 44 ex nimia potentia principum oritur interitus principum.

N. Mil. 8 Athenienses propter Pisistrati tyrannidem nimiam suorum civium potentiam extimescebant.

Caes. 7, 32 alterum (esse) Cotum, hominem summae potentiae.

Att. 6, 2, 10 invideo potentiae Vestorii.

N. Cato 2, 2 tum non potentia sed iure res publica administrabatur.

N. Cato 2, 3 Cato, censor cum eodem Flacco factus, severe praefuit ei potestati.

Tus. 1, 30, 74 tamquam a magistratu aut ab aliqua potestate legitima, sic a deo evocatus atque emissus exierit.

L. 32, 21, 32 mare in potestate habent; terras, quascumque adeunt, extemplo dicionis suae faciunt.

L. 4, 13 itaque se dictatorem Quinctium dicturum; ibi animum parem tantae potestati esse.

R. P. 1, 40 omne imperium nostri penes singulos esse voluerunt.

Phil. 5, 16 imperium, sine quo res militaris administrari, teneri exercitus, bellum geri non potest.

In the power of one is always "in alicuius potestate". *In the power of the gods*, in deorum potestate. *To be one's own master*, esse in sua potestate, *or* sui iuris *or* suae potestatis.

N. Att. 6 existimabat eos non in sua potestate esse qui se civilibus fluctibus dedissent.

L. 31, 45 nec se potestatis suae esse respondebant.

PREJUDICE.

Invidia, **praeiudicata opinio**, or simply **opinio**: **praeiudicium** *a previous decision which establishes a precedent, a leading case.* Praeiudicium never *prejudice* (see Heitland's *Pro Rabirio* (Cambr. Press), p. 62).

Clu. 1 invidia iam inveterata iudicii Iuniani (*long cherished prejudice arising from the trial before Junius*).

N. D. 1, 5 tantum opinio praeiudicata poterat, ut etiam sine ratione valeret auctoritas (*such was the force of prejudice that mere authority without argument was decisive*).

Tus. 3, 1 opinio confirmata (*deeply-rooted prejudice*).

Caecil. 4 non praeiudicium, sed plane iudicium iam factum (*not a ruling verdict on an analogous issue, but an actual judgment passed on the merits of the case itself*).

Verr. 3, 65, 152 praeiudicium se de capite C. Verris per hoc iudicium nolle fieri.

Mur. 28, 60 existimabit iudicium accusatoris in reum pro aliquo praeiudicio valere oportere.

Caes. C. 2, 32, 3 vestri facti praeiudicio demotus Italia excessit.

L. 5, 11, 10 praeiudicium iam de reis et ab senatu et ab populo Romano et ab ipsorum collegis factum esse.

PRESENT.

Interesse, *to be present and take part in a transaction;* **adesse**, *to be present;* with dative, *to be present in aid, especially to be present in court in defence of an accused person.*

Caes. 7, 87 adcelerat Caesar, ut proelio intersit.

Fam. 1, 6 Pollio omnibus negotiis non interfuit solum, sed praefuit.

Rosc. A. 6 iste, qui adest, Magnus vocatur (*the one yonder who is present is called Magnus*).

Verr. 2, 29 iste homo liberalis negat se quemquam retinere eorum, qui Petilio vellent adesse.

Off. 1, 4 belua ad id solum, quod adest quodque praesens est, se accommodat.

Fin. 1, 17 nam corpore nihil nisi praesens et quod adest sentire possumus.

Att. 6, 3, 6 respondi lenius, quam putabant oportuisse, qui aderant.

Rosc. 1, 1 omnes hi, quos videtis adesse.

Am. 11, 37 aderam Laenati et Rupilio consulibus in consilio.

1.—**Praesens** is used of *the present in a general and abstract sense*, in opposition to the past and the future, and also, *in a relative sense*, in the graphic narration of a past event.

Tus. 5, 26 non video quo modo sedare possint mala praesentia praeteritae voluptates.

L. 30, 13 movit Scipionem fortuna pristina viri praesenti fortunae conlata.

2.—**Hic** (rarely **praesens**) is used for *the present* in reference to the circumstances or times of the speaker or writer. *The present consuls*, hi consules; *at the present time*, hoc tempore; *during the present winter*, hac hieme.

Clu. 35 nedum his temporibus, his moribus, his magistratibus, sine vestra sapientia ac sine iudiciorum remediis, salvi esse possimus (*in our degenerate day, with our present morals and present magistrates, if it were not for your wisdom and the redress of the law-courts, we could not be at all safe*).

Pomp. 7, 19 haec fides atque haec ratio pecuniarum, quae Romae, quae in foro versatur . . . ruere illa non possunt, ut haec non eodem labefacta motu concidant.

3.—*For the present*, **in praesentia**, seldom **in praesenti**; **in praesens** in Livy, **ad praesens** in Tacitus and later writers.

Tus. 5, 35 vestrae quidem cenae non solum in praesentia, sed etiam postero die iucundae sunt.

Caes. 1, 15 satis habebat in praesentia hostem rapinis prohibere.

L. 6, 26 pacem in praesentia nec ita multo post civitatem etiam impetraverunt.

L. 2, 42 ea pars rei publicae vicit, nec in praesens modo, sed in venientem etiam annum consules dedit.

L. 30, 17, 1 ingenti hominum et in praesens laetitia et in futurum spe.

Tac. A. 4, 31 quod aspere acceptum ad praesens, mox in laudem vertit (*this sentence, severe as it was thought at the moment, afterwards redounded to his honour*).

4.—*Those present*, (ii) qui adsunt; *all present said so*, omnes, qui aderant, ita dixerunt; *in their presence*, eis praesentibus; *he said so in the presence of all*, ita dixit omnibus praesentibus.

Clu. 54 nolo quemquam eorum, qui adsunt, existimare, me, quae de lege ab Accio dicta sunt, si reticuerim, comprobare (*I do not wish any one here present to imagine that by silence I am assenting to Accius' criticism of the law*).

Caes. 1, 32 omnes qui aderant, magno fletu auxilium a Caesare petere coeperunt.

Verr. 4, 25 hominem in foro iubet sellam ponere et facere anulum omnibus praesentibus.

PRETEND.

Simulare, *to pretend that a thing which is fictitious is real, to counterfeit;* **dissimulare**, *to pretend that a thing which is real is fictitious, to conceal. He pretends to be ill*, simulat se esse aegrum. *He pretends not to be ill*, dissimulat se esse aegrum, *not* simulat se non esse aegrum.

Off. 1, 30 Solon furere se simulavit.

Phil. 10, 9, 17 desinant . . . ii, qui non timent, simulare se timere.

Verr. 8, 21 cupiebam dissimulare me id moleste ferre, cupiebam animi dolorem vultu tegere et taciturnitate celare.

Att. 8, 1, 4 dissimulare non potero mihi, quae adhuc acta sint, displicere.

Off. 3, 15 nec quicquam simulabit aut dissimulabit vir bonus.

Fam. 10, 8 numquam diffitebor multa me simulasse invitum et dissimulasse cum dolore.

PREVAIL ON.

Exorare, *by entreaty;* **impetrare**, *by request;* **persuadere**, *by argument*, or *inducement. I prevailed on him to come*, eum exoravi (ab eo impetravi, ei persuasi) ut veniret.

Verr. 1, 52 negat illa posse hominem exorari.

Caes. 5, 41 sperare pro eius iustitia quae petierint impetraturos.

L. 45, 4 et petiere et impetravere, ut aliqui ad eum mitterentur.

Caes. 5, 45, 3 servo spe libertatis magnisque persuadet praemiis, ut litteras ad Caesarem deferat.

Caes. 3, 18 huic magnis praemiis pollicitationibusque persuadet, uti ad hostes transeat.

Vincere, *to prevail, get the better of;* valere, *to have force, avail. This opinion prevailed*, haec sententia vicit, *i.e., was adopted in preference to other opinions; a tradition prevails*, fama valet.

Phil. 8, 1 vicit L. Caesaris, amplissimi viri, sententia.

L. 40, 12 tandem vicit dolorem ipsa necessitas.

L. 26, 8, 6 has diversas sententias media sententia P. Valeri Flacci vicit.

L. 40, 37 haec quoque vox valuit, cur Hostilia damnaretur.

Am. 16 hoc praeceptum ad tollendam amicitiam valet.

L. 1, 4, 6 tenet fama, . . . lupam . . . cursum flexisse.

PREVENT.

Impedire (like ἐμποδίζω, *to entangle the feet*), *to impede, make a thing more difficult*; **prohibere** (pro + habere, *to hold in front*), *to keep back, prevent.* We say, as in English, prohibere (*not* impedire) iniuriam ab aliquo, *to prevent harm to one*, or prohibere aliquem (ab) iniuria, *to prevent one from harm.* Vi prohibere, *to prevent by force*; a vi prohibere, *to prevent recourse to force.*

L. 25, 11, 16 multa, quae impedita natura sunt, consilio expediuntur.

Caes. C. 1, 68 saxa multis locis praerupta iter impediebant.

Lig. 8 prohibiti estis in provincia vestra pedem ponere.

Fam. 12, 5, 2 hiemps adhuc rem geri prohibuerat.

Att. 2, 18 illa legatio non impedit, quo minus adsim, cum velim.

Caes. C. 3, 18 Vibullium loqui plura prohibuit.

Sull. 33 sed iam impedior egomet, dolore animi, ne de huius miseria plura dicam.

Sen. 17 aetas non impedit, quo minus haec studia teneamus.

Fam. 13, 5, 1 neque . . . te impedio, quo minus susceptum negotium . . . gerere possis.

Caes. 6, 23, 9 (eos) ab iniuria prohibent.

Pomp. 7 a quo periculo prohibete rem publicam.

Rosc. 52, 151 di prohibeant, iudices, ne hoc . . . praesidium sectorum existimetur.

Caecil. 10, 33 quod et potuisti prohibere ne fieret et debuisti.

Fam. 12, 5 hiemem credo adhuc prohibuisse, quo minus de te certum haberemus.

L. 25, 15 quo praesidio agros populationibus possent prohibere (*a force with which they might protect their lands from being pillaged*).

Pomp. 7 est igitur humanitatis vestrae magnum numerum civium calamitate prohibere.

Sall. I. 107 ab iniuria Maurum prohibet (*shields from violence*).

L. 1, 7 quem ad speluncam vadentem Cacus vi (*by force*) prohibere conatus est.

1.—Caesar always uses **prohibere** with infinitive; so usually Cicero and Livy, unless sometimes when a negative precedes. On the other hand, "quo minus" (sometimes "ne") is the more usual construction after "impedire". In Cicero the infinitive follows only (but not always) when the subject of "impedire" is a thing (Krebs). Quid est igitur quod me impediat ea, quae probabilia videantur, sequi? (Off. 2, 2).

2.—The accusative is rarely retained if "ne," oftener, however, if "quo minus," follows. Idem te impediret, quo minus mecum esses, quod nunc etiam impedit (Att. 12, 16).

PRIDE.

Superbia, *pride, that thinks one's self above others*, generally in a bad sense; **adrogantia**, *pride, that claims more than one's due, assumption.* Tarquinius was *superbus*, Ariovistus *adrogans.*

Tus. 1, 29 adhibuit (Socrates) liberam contumaciam, a magnitudine animi ductam, non a superbia.

Caecil. 11 nam cum omnis adrogantia odiosa est, tum illa ingenii atque eloquentiae multo molestissima.

Cf. Fam. 7, 13 quae tua *gloria* est, puto te malle a Caesare consuli quam inaurari.

The proud name, nomen magnificum.

PRIEST.

Sacerdos is the general term for *a priest*; **antistes**, *the priest of a particular temple*; **flamen**, *the priest of a particular deity*; **pontifex**, *a priest as a member of the collegium which regulated the religious affairs of the State.* The **pontifices**, or college of priests, consisted of the **pontifex maximus**, the **rex sacrorum**, and fifteen **flamines.**

L. 26, 23 sacerdotes publici aliquot eo anno demortui sunt.

Verr. 4, 50 habitare apud sese Cererem Hennenses arbitrantur: ut mihi non cives illius civitatis, sed omnes sacerdotes, omnes accolae atque antistites Cereris esse videantur.

Leg. 2, 8 divis omnibus pontifices, singulis flamines sunto (*all gods in common shall have pontifices, each god a special flamen*).

L. 1, 20 [the whole chapter is very instructive as to these words].

PRITHEE.

Quaeso, *prithee — I pray thee*, serves to soften an imperative, and is inserted parenthetically. **Quaeso** and **quaesumus** are the only parts in use.

Att. 3, 26 tu, quaeso, festina ad nos venire (*prithee make haste to come to us*).

Att. 7, 10 tu, quaeso, crebro ad me scribe (*prithee write to me often*).

Att. 13, 38, 2 iuva me, quaeso, consilio.

Leg. 1, 2 quam ob rem adgredere, quaesumus, et sume ad hanc rem tempus.

PROMISE.

Promittere, *to promise for oneself* or *for another*; **polliceri** = **pro liceri** (*cf.* **porrigere, portendere**), *to offer*, is always used by Cicero of a promise, the fulfilment of which depends on oneself, hence = *to guarantee.*

Fam. 7, 5 neque minus prolixe de tua voluntate promisi, quam eram solitus de mea polliceri.

Planc. 42, 101 Holden nihil tibi ego tum de meis opibus pollicebar, sed de horum erga me benivolentia promittebam.

A man of great promise, vir summae (optimae, eximiae) spei.

PROOF.

Monumentum, *that which preserves the remembrance of anything, a memorial*; **documentum**, *an instructive example, a lesson* or *warning.*

Verr. 2, 2 urbem ita reliquit ornatam, ut esset idem monumentum victoriae, mansuetudinis, continentiae.

L. 4, 16 domum deinde, ut monumento area esset oppressae nefariae spei, dirui extemplo iussit.

L. 8, 11, 16 monumento ut esset, aeneam tabulam in aede Castoris Romae fixerunt.

Hor. C. 3, 30, 1 exegi monumentum aere perennius (*I have finished a monument more enduring than brass*).

L. 45, 40 non Perseus tantum per illos dies documentum humanorum casuum fuit, sed etiam victor Paulus.

L. 5, 51 tantum poenarum dedimus, ut terrarum orbi documento essemus.

Testimonium, *proof*, *evidence.*

Caes. 6, 28, 3 relatis in publicum cornibus, quae sint testimonio.

Top. 19, 73 testimonium nunc dicimus omne, quod ab aliqua re externa sumitur ad faciendam fidem.

PROVE.

Probare, *to show to be good, make acceptable*, hence *to hold as good, approve.* Si hoc tibi probo, *if I prove this to your satisfaction. This proved a failure*, is done by **sum, demonstro**, etc.

Att. 4, 14 quos libros, ut spero, tibi valde probabo.

Tus. 4, 4 mihi egregie probata est oratio tua.

Fin. 5, 25 ego non quaero quid tibi a me probatum sit.

PROVINCE.

Provincia in classical Latin *subjugated territory out of Italy under Roman government*; it never means *a division of a kingdom. Ireland is divided into four provinces*, Hibernia in quattuor partes (*not* provincias) divisa est. [The local application is later.] The ground-meaning of the word is *sphere of duty* (*generally*).

Pl. Mil. 1159 Tyrrell [or Brix] nunc tibi hanc impero provinciam.

Ter. Phorm. 1, 2, 22 (72) provinciam cepisti duram.

Verr. 4, 23, 51 homo nobilis . . . ferebat graviter illam sibi ab isto provinciam (i.e., *the duty of procuring chased silver and Corinthian bronze vessels*) datam.

Verr. 2, 1 Sicilia prima omnium provincia est appellata.

PUBLICLY.

Palam or **aperte**, *publicly*, *openly*, opposed to clam or occulte; **publice**, *in a public capacity*, *in the name of the state*, opposed to privatim, *in a private capacity*. Palam interfectus est, *he was put to death before the eyes of all*; publice interfectus est, *he was put to death by the order of the state.*

Verr. 5, 17 navem palam aedificatam sumptu publico tibi datam esse dico.

L. 3, 26 navis Quinctio publice parata fuit (*at the public expense*).

Verr. 5, 16 quam palam principes dixerunt contra!

Verr. 3, 44 legationis eius princeps publice dixit (*in the name of the state*).

Brut. 62, 224 is praetor . . . Mario et Flacco consulibus publice est interfectus.

Sall. I. 8 Iugurtham monuit uti potius publice quam privatim amicitiam populi Romani coleret (*he advised Jugurtha to seek the friendship of the Roman people by services to the state rather than bribes to individual citizens*).

In public, i.e., *in a public place*, in publico, or in publicum. *He was never seen in public afterwards*, postea in publico (sc. loco) numquam visus est; *after he made his first public appearance*, postquam primum in publicum prodiit. *This pleased the public*, hoc populo (not publico) placuit.

Pl. Stich. 4, 2, 34 (614) per hortum transibo, non prodibo in publicum.

Verr. 5, 35 in publico esse non audet (*does not dare to appear in the streets*), includit se domi.

Verr. 4, 11 iacuit et pernoctavit iu publico.

Att. 8, 11 scio equidem te in publicum non prodire.

Verr. 1, 31 prodeundi tibi in publicum potestatem factam negas.

QUARREL.

Iurgium, *a quarrel confined to words, an altercation, a wrangle.* **Rixa**, *a quarrel which comes to blows, an affray.*

L. 29, 9, 3 iurgium inde et clamor, pugna postremo orta inter Plemini milites tribunorumque.

Tac. H. 1, 64 iurgia primum, mox rixa inter Batavos et legionarios (*first came taunts, then a brawl between the Batavi and the legionaries*).

Iuv. 15, 52 sed iurgia prima sonare incipiunt; haec tuba rixae.

Am. 21 cavendum est ne etiam in graves inimicitias convertant se amicitiae, ex quibus iurgia, maledicta, contumeliae gignuntur.

L. 2, 18 rixa ac prope proelium fuit.

L. 3, 49 hinc atrox rixa oritur.

RATHER THAN.

Potius quam in classical prose usually connects like constructions, unless in the case in which the first alternative stands in the simple indicative, when the subjunctive almost always follows.

He will rather fight than go away, pugnabit potius quam abeat; *he said that he would rather fight than go away*, dixit se potius pugnaturum quam abiturum; *it was his duty to fight rather than go away*, debuit pugnare potius quam abire, *or* ei pugnandum potius quam abeundum fuit.

Tus. 2, 22 perpessus est omnia potius, quam conscios delendae tyrannidis indicaret.

Fin. 2, 20 Verginius virginem filiam sua manu occidit potius quam ea Claudi libidini dederetur.

Ac. 2, 1 privabo potius illum debito testimonio quam id cum mea laude communicem.

Ac. 2, 8, 23 Reid statuit omnem cruciatum perferre, intolerabili dolore lacerari potius, quam . . . officium prodat.

L. 10, 35, 14 etiamne circumsedebimur in castris, ut fame potius per ignominiam quam ferro, si necesse est, per virtutem moriamur?

Fam. 7, 2, 1 inlicitatorem potius ponam, quam illud minoris veneat.

Fam. 10, 3, 4 ut potius amorem tibi ostenderem meum quam ostentarem prudentiam.

Att. 7, 6, 2 qui non concedendum putaret Caesari, quod postularet, potius quam depugnandum.

Am. 16, 60 ferendum id Scipio potius quam inimicitiarum tempus cogitandum putabat.

L. 7, 40, 14 vel iniquis standum est potius quam inpias inter nos conseramus manus.

L. 7, 18, 6 si quod tristius sit imperii nomen, patiendum esse potius, quam ambos patricios consules videant.

Att. 7, 7, 7 depugna potius quam servias (*fight to the last rather than be a slave*).

Fam. 2, 16, 3 nonne tibi adfirmavi quidvis me potius perpessurum quam ex Italia ad bellum civile exiturum?

Off. 1, 31 Catoni moriendum potius quam tyranni vultus aspiciendus fuit.

Brut. 91 quodvis potius periculum mihi adeundum quam a sperata dicendi gloria discedendum putavi.

Caes. 7, 78 illo potius utendum consilio, quam aut deditionis aut pacis subeundam condicionem (*rather than submit to terms either of capitulation or peace*).

Caes. C. 1, 35 debere eos Italiae totius auctoritatem sequi potius quam unius hominis voluntati obtemperare.

1.—The subjunctive is common in Livy in all cases other than where an infinitive present precedes. Livy also sometimes (Cicero never) inserts ut after quam.

L. 23, 9 hic te deterreri sine potius quam illic vinci (*suffer yourself to be dissuaded here rather than defeated there*).

L. 40, 4 se potius omnes interfecturam quam in potestatem Philippi venirent.

L. 4, 2 se miliens morituros potius, quam ut tantum dedecoris admitti patiantur.

2.—Similarly prius (citius) quam, used in the sense of potius quam.

Att. 2, 20 addit etiam se prius occisum iri ab eo quam me violatum iri.

Lig. 5, 16 suam citius abiciet humanitatem quam extorquebit tuam.

Caes. C. 3, 49 prius se cortice ex arboribus victuros, quam Pompeium e manibus dimissuros.

L. 5, 24 morituros se citius quam quicquam earum rerum rogaretur.

L. 35, 31 in corpora sua citius per furorem saevituros, quam ut Romanam amicitiam violarent.

Hor. S. 2, 5, 35 eripiet quivis oculos citius mihi quam te contemptum cassa nuce pauperet.

REALLY.

Re vera, re ipsa, or re alone — *really*, *actually*, opposed to *in appearance* or *in name* (specie, opinione, nomine, verbo).

N. Phoc. 3 causam apud Philippum regem verbo, re ipsa quidem apud Polyperchontem iussus est dicere.

Agr. 2, 13 dat praeterea potestatem, verbo praetoriam, re vera regiam.

L. 33, 11 venit, specie ut indutiae essent, re vera ad petendam veniam.

L. 35, 31, 12 proiecit tum quoque specie liberam Demetriadem esse, re vera omnia ad nutum Romanorum fieri.

L. 3, 9, 3 nomine enim tantum minus invidiosum, re ipsa prope atrocius quam regium esse.

Quinct. 17, 56 haec ille, si verbis non audet, re quidem vera palam loquitur.

1.—No Latin equivalent is needed for the English *really*, *actually*, *in fact*, where a sentence introduced by ut or sicut is added to confirm an assertion, or express the actuality corresponding to an hypothesis, intention, or injunction.

Sal. I. 105 equites rem, uti erat, quietam nuntiant.

L. 2, 28 eam rem consules rati, ut erat (*as it really was*), perniciosam ad patres deferunt.

L. 2, 30 multis, ut erat, horrida et atrox videbatur Appi sententia.

Brut. 9 suavis, sicut fuit (*as he really was*), videri maluit quam gravis.

Att. 10, 4 (epistulam accepi) saepe legendam, sicuti facio.

Lig. 5 si est in exsilio, sicuti est, quid amplius postulatis?

Rosc. A. 8 quamvis ille felix sit, sicut est (*as is really the case*).

Or. 1, 53 quamvis scelerati illi fuissent, sicuti fuerunt.

Leg. 1, 5 sit ista res magna, sicut est.

Phil. 4, 5 incumbite in causam, ut facitis.

Caes. 4, 32, 2 Caesar id, quod erat, suspicatus.

L. 39, 13 mulier haud dubie, id quod erat, Aebutium indicem arcani rata esse.

2.—Sometimes, however, certe, sane, or profecto is inserted.

Brut. 19 sit Ennius sane, ut est certe, perfectior.

Tus. 4, 34 sin autem est aliquis amor, ut est certe.

3.—Similarly no such particle as the English *really* is needed in Latin, where it is added that an event, which was possible, intended, desired, or predicted, actually occurs, or in certain circumstances would have occurred. *They could deny and they actually did deny*, negare potuerunt, et negaverunt.

Tus. 1, 40 ei eam mortem est auguratus, quae brevi consecuta est (*which actually occurred soon after*).

Verr. 2, 38 bona eius statim coepit vendere: et vendidisset, si, etc.

Tus. 1, 36, 86 haec morte effugiuntur, etiamsi non evenerunt, tamen, quia possunt evenire.

REFER.

Ferre rem ad plebem or ad populum, *to refer a matter to the people for approval or rejection.* **Referre** rem ad senatum, *to refer a matter to the senate, as being a deliberative body.* The presiding magistrate had alone the right to submit a matter to the senate, and if he simply made a statement for the information of the senate, he was said "rem ad senatum **deferre**". "**Reicere** rem" is used of a matter rejected by one tribunal and referred to another.

L. 4, 30 consul de bello ad populum tulit.

L. 8, 21 ex auctoritate patrum latum ad populum est ut Privernatibus civitas daretur.

L. 27, 11 ex auctoritate patrum latum ad plebem est plebesque scivit.

L. 1, 46, 1 ausus est ferre ad populum, vellent iuberentne se regnare.

L. 33, 25, 6 ni prius ipsi ad plebem tulissent, vellent iuberentne cum rege Philippo pacem esse.

Verr. 4, 39, 85 refert rem ille ad senatum; vehementer undique reclamatur.

L. 26, 32 consul alter de postulatis Siculorum ad patres rettulit.

L. 2, 28 eam rem consules rati, ut erat, perniciosam ad patres deferunt.

L. 2, 27 senatus a se rem ad populum reiecit.

L. 40, 29 ab tribunis ad senatum res est reiecta.

L. 27, 8 tribuni appellati ad senatum reiecerunt.

REFUSE.

(De)negare, *to refuse what is asked;* **reicere**, *what is offered;* **recusare**, *what is either asked* or *offered. He refused the tribute*, tributum (de tributo) recusavit; *he refused to pay the tribute*, recusavit, ne tributum penderet [recuso is rather *I object, I give reasons* (causae, *cf.*, for the spelling, claudo and cludo) *against, protest* (see Reid on Mil., § 100)].

Att. 7, 2 quod postulabam, id negavit.

Att. 4, 1, 7 nihil Pompeio postulanti negarunt.

Or. 2, 29, 128 nihil tibi a me postulanti negabo.

Caes. C. 1, 32, 6 expetita conloquia et denegata.

Caes. 1, 42 cum id quod antea petenti denegasset, ultro polliceretur.

Phil. 2, 34 ille diadema cum plausu reiciebat.

Off. 3, 27 Regulus sententiam ne diceret recusavit.

Ac. 2, 3, 7 non possumus, quin alii a nobis dissentiant, recusare.

Att. 1, 8, 1 quod ille recusarat satisdare amplius abs te non peti.

Caes. C. 1, 32, 5 qui, quod ab altero postularent, in se recusarent.

L. 28, 40, 10 recusantem . . . quo minus . . . imperium mecum aequaretur.

Fin. 1, 3, 7 nec vero . . . recusabo, quo minus omnes mea legant.

Caes. 5, 41 ut nihil nisi hiberna recusent.

Caes. 1, 44 si pace uti velint iniquum esse de stipendio recusare.

He refused to go, recusavit ne iret (*the only classical construction*); *he did not refuse to go*, non recusavit quin (quo minus) iret, *or* (sometimes) non recusavit ire. The infinitive is used only in negative or quasi-negative sentences (not in Cicero). Nec adhuc repertus est quisquam qui mori recusaret (Caes. 3, 22).

REIGN.

Regnare, *to reign, as a king;* **imperare**, *as an emperor. In the reign of Romulus* Romulo regnante (rege); *in the reign of Tiberius*, Tiberio imperante (principe, imperatore).

Regnare is always neuter in good prose, and consequently is not used personally in the passive, as it is in Tac. H. 1, 16 gentibus, quae regnantur. The passive is admissible only in impersonal constructions, *e.g.*, L. 1, 60 regnatum Romae ab condita urbe ad liberatam, *Rome was a monarchy from the foundation of the city till its liberation.*

L. 4, 4 augures Romulo regnante nulli erant.

L. 1, 17, 11 ut senatus decerneret qui Romae regnaret.

Tac. H. 1, 16 imperaturus es hominibus, qui nec totam servitutem pati possunt nec totam libertatem (*you are to reign over men who cannot bear either absolute slavery or absolute freedom*).

RELATIONS.

Cognati * include all relations who trace their descent to the legitimate marriage of a common pair; **agnati** embrace

* If we begin with the father and mother, we have the relationship of brothers and sisters, if we take the grandfather and grandmother, cognation expresses the relationship of uncles and aunts and their descendants. The higher up the line of ascent we choose our starting-point, the more we multiply the number of cognates. If we take a table of cognates and omit all the descendants of females, we get a table or genealogical tree of agnates. The agnates also included all persons male or female who were admitted into the family by adoption. The person adopted, though still a *cognatus* with respect to his own family, became an *agnatus* of the family he entered. Hence, cognation was in one sense wider, in another narrower, than agnation. Agnation was based on the *patria potestas* of the father. If a son was emancipated by his father, he lost all rights of agnation, and if a daughter married, herself and her children fell under the *patria potestas* of her husband.—Maine's *Ancient Law*.

that portion of the cognati who trace their descent exclusively through males; **adfinis**, a relation by marriage, is used of the relationship between the husband and the cognati of his wife, and between the wife and the cognati of her husband, e.g., *socer, gener, nurus;* **propinquus** (with or without genere) is a general term, less definite than cognati — near of kin, a kinsman. In the strictest sense, **germani** is used of children born of the same father and mother, **uterini** of the same mother, **consanguinei** of the same father. **Consanguinei** is often applied to nations which have a common origin. **Necessarii**, connected by friendship or other intimate tie, not related by blood or marriage.

L. 26, 50 parentes inde cognatique virginis appellati.

L. 26, 60 orabant, ut sibi liberos fratres cognatosque redderent.

Verr. 2, 10 ut quisque te maxime cognatione, adfinitate, necessitudine aliqua attingebat, ita maxime manus tua putabatur.

Post. Red. S. 7 tu meum generum, propinquum tuum, tu adfinem tuam, filiam meam, crudelissimis verbis a genibus tuis reppulisti.

Off. 1, 17 cari sunt parentes, cari liberi, propinqui, familiares.

Fin. 5, 1 L. Cicero, frater noster cognatione patruelis, amore germanus (*by relationship, my father's brother; by affection, my true brother*).

Caes. 1, 11 Ambarri necessarii et consanguinei Haeduorum.

REMEMBER.

Memini legere, *I remember to read* (*as a duty*); **memini me legere** *or* **legisse**, *I remember reading* (*as a fact*).

Att. 15, 26 Varroni memineris excusare tarditatem litterarum mearum.

L. 30, 42 populum Romanum eo invictum esse, quod in secundis rebus sapere et consulere meminerit.

Hor. C. 2, 3, 1 aequam memento rebus in arduis servare mentem.

Att. 5, 9, 2 memento curare per te . . . ut . . . maneat.

Iuv. 5, 7 dextram cohibere memento.

Am. 3 memini Catonem disserere.

Fam. 9, 16 memini te mihi Pharmeae cenam narrare.

Att. 14, 14, 3 nonne meministi clamare te omnia perisse?

Fam. 9, 22, 2 memini in senatu disertum consularem ita eloqui.

L. 34, 31, 13 tum me regem appellari a vobis memini.

Rosc. A. 42 meministis me ita distribuisse initio causam.

1.—If a person who remembers an occurrence was a witness of it, he may graphically recall it as a present transaction, in which case the present infinitive is used; but if he simply recalls the fact or the result of the occurrence, the perfect infinitive is used. Memini te dubitare = *I remember the incident;* memini te dubitasse = *I recollect the fact.*

Sest. 22 memineram C. Marium senile corpus paludibus occultasse (*not* occultare) demersum.

2.—Memini patrem = *I still remember my father*: memini patris = *I think of my father.* "Memini de patre" is not Ciceronian. De Planco (= quod ad Plancum attinet) memini (Att. 15, 27).

Fin. 5, 1 vivorum memini (*I am mindful of the living*).

L. 5, 54, 3 minus iniuriae vestrae quam meae calamitatis meminisse iuvat.

L. 10, 37, 8 vestrae maiestatis meminero.

Sen. 5, 14 Reid quem quidem probe meminisse potestis.

Phil. 5, 6 Cinnam memini, vidi Sullam, modo Caesarem (*I remember Cinna, I have seen Sulla, and just lately Caesar*).

Memento mori is modern Latin for *memento mortem*, or *memento te moriturum esse, te mortalem esse, hominem te esse natum.*

REMOVE.

Tollere, *to take away*, opposed to relinquere or restituere *e.g.*, statuam sustulit, *he removed (took away) the statue*; **removere**, *to shift the place of a thing*, *e.g.*, librum removit, *he removed the book*, i.e., *put it out of the way*; **transferre**, *to transfer a thing from one place to another*, *e.g.*, Constantinus imperii sedem a Roma ad Constantinopolim transtulit, *Constantine removed the seat of government from Rome to Constantinople.*

Verr. 4, 34 simulacrum Dianae tollendum locatur.

Off. 3, 31 Pomponius remotis arbitris ad se adulescentem iussit venire.

L. 27, 28 Hasdrubal castra in tumulum, in quo pugnatum erat, extemplo transfert.

N. Ar. 3 quae omnis pecunia Athenas translata est.

Migrare, *to change one's place of abode. He removed to Athens*, Athenas migravit.

REPORT.

Rumor, *a report or rumour circulated either openly or secretly respecting a recent occurrence*; **fama**, *a prevalent report publicly circulated respecting either a recent or a traditional event.* The **rumores** are the individual communications, and though referring to one and the same thing may be many in number; **fama** indicates the survival of the fittest, and becomes the public expression of what is seen, heard, or believed. *A tradition is prevalent*, fama (*not* rumor) valet.

Ter. And. 1, 2, 14 (185) meum gnatum rumor est amare.

Caes. 6, 20, 1 quis quid de re publica a finitimis rumore aut fama acceperit.

Sall. C. 29, 1 rem ad senatum refert, iam antea volgi rumoribus exagitatam.

Fam. 1, 8 rem te valde bene gessisse rumor erat.

Caes. C. 1, 53 multa rumor affingebat.

L. 26, 26 otium, ut solet, excitavit plebis rumores.

L. 28, 24 de vita imperatoris dubii rumores allati sunt.

Fam. 12, 9 nihil perfertur ad nos praeter rumores, satis illos quidem constantes, sed adhuc sine auctore.

Pomp. 9 calamitas tanta, ut eam ad aures Luculli non ex proelio nuntius, sed ex sermone rumor afferret.

Caes. 6, 30 accidit ut prius eius adventus ab hominibus videretur, quam fama ac nuntius afferretur.

L, 1, 7 vulgatior fama est ludibrio fratris Remum novos transiluisse muros.

L, 21, 1, 4 fama est etiam, Hannibalem . . . iure iurando adactum (esse).

Fama is rarely used in the plural. *Two reports*, duplex fama; *many reports*, multiplex fama. Duplex inde fama est (L. 1, 1).

REPRESENT.

Facere, *to represent* inducere, fingere, takes either the participle or the infinitive. *Livy represents Camillus as thus speaking*, Livius Camillum ita loqui *or* loquentem facit.

Tus. 5, 39 Polyphemum Homerus cum ariete colloquentem facit eiusque fortunas laudare, quod qua vellet ingredi posset.

Sen. 15, 54 Homerus Laertam colentem agrum facit.

Cf. Am. 1, 4 Catonem induxi senem disputantem.

N. D. 3, 15 quem Homerus apud inferos conveniri facit ab Ulixe.

Facere is followed by the subjunctive with (sometimes without) ut, when it means *to cause, bring about*; by the infinitive, when it means *to imagine, suppose*.

Att. 4, 8B statim fac ut sciam (*do let me know at once*).

Att. 13, 24 facies ergo ut sciam (*you will be good enough, therefore, to let me know*).

Sall. C. 44, 5 fac cogites, in quanta calamitate sis.

Att. 14, 14, 2 fac id potuisse aliquo modo.

Phil. 5, 5, 13 sed fac non esse (*but suppose that is not the case*).

N. D. 1, 27, 75 fac id . . . mihi esse persuasum (*suppose that I am convinced*).

Fam. 15, 18 facio me alias res agere.

Pythagoras is represented as coming to Italy at that time, Pythagoras eo tempore in Italiam venisse dicitur; *to him he represented the ease with which the city might be taken*, ei ostendit quam facile urbs capi posset. *Truth was represented under the figure of a woman with a torch in her hand*, efficta est veritas sub imagine mulieris lampada manu tenentis.

RESIGN OFFICE.

Abire magistratu, *to resign or go out of office at the expiry of the usual or fixed term*; **abdicare se** magistratu, *to resign office voluntarily, before the regular time expires.*

L. 2, 27 tandem invisi plebi consules magistratu abeunt.

L. 5, 31 cum ex senatus consulto consules magistratu se abdicassent, interrex creatur Camillus.

L. 2, 21 Postumius, quia collega dubiae fidei fuit, se consulatu abdicavit.

L. 4, 24 ut sciatis, quam mihi diuturna non placeant imperia, dictatura me abdico.

L. 9, 34, 14 dictatura se abdicavit.

REST.

Quies, *rest*, in opposition to activity, *absolute rest*, hence used for somnus or mors; **requies**, *rest after activity*, *recreation*.

Cat. 4, 4 mors laborum ac miseriarum quies est.

L. 1, 31, 5 nulla tamen ab armis quies dabatur a bellicoso rege.

Off. 2, 2 sive oblectatio quaeritur animi requiesque curarum.

Or. 1, 60 aliquid ad requiem senectutis excogitat.

THE REST.

Ceteri, *the rest in a general sense, especially as contrasted with those named*, hence always **praeter ceteros**; **reliqui**, *the rest in an arithmetical sense, the remainder*, hence always **reliqui duo, reliqui tres.**

Arch. 3 hunc Tarentini civitate ceterisque praemiis donarunt.

Arch. 6 ceteros pudeat; me autem quid pudeat?

Fam. 14, 9 ad ceteras meas miserias accessit dolor de Dolabellae valetudine.

N. D. 1, 34 cur igitur, cum ceteris rebus inferiores simus, forma pares sumus?

Fam. 13, 78 Democritus Sicyonius me praeter ceteros colit.

Tus. 1, 47 iudicavisse deum dicunt, et eum quidem deum, cui reliqui di concessissent, ut praeter ceteros divinaret.

L. 9, 15 Samnitium imperator sub iugum cum ceteris est missus.

Verr. 3, 6 inter Siciliam ceterasque provincias hoc interest.

N. Ep. 1 haec praecipienda videntur lectoribus, ne ea apud ceteros fuisse arbitrentur.

Sall. I. 53 elephanti quattuor capti, reliqui omnes interfecti.

Caes. 4, 38 duae omnino civitates obsides miserunt, reliquae neglexerunt.

Caes. C. 1, 13 nonnulla pars militum domum discedit; reliqui ad Caesarem perveniunt.

Caes. 7, 50 duobus interfectis reliquos a porta paululum submovit.

Tus. 1, 38 quasi vero quisquam ita nonaginta annos velit vivere, ut, cum sexaginta confecerit, reliquos dormiat!

Alii is frequently found in Livy (seldom in writers before his time) in the sense of ceteri, *e.g.*, 26, 8 Iovem deosque alios. So likewise from Livy onwards ante alios or ante omnes is common for praeter ceteros = *in greater measure than others.* Prae ceteris would mean that the quality in question does not attach to the others at all. Tu prae nobis beatus (es), *your lot is a happy one compared with ours* (Fam. 4, 4, 2).

RETURN.

Redire, *with reference to the return journey*, in opposition to iter facere. *He was slain as he was returning from dinner*,

occisus est a cena rediens. **Reverti**, *to turn or come back* (opposed to proficisci), *especially to turn back before the end of the journey has been reached. He had scarcely travelled two days when, warned in a dream, he turned back*, vix bidui viam progressus erat cum somnio monitus revertit. **Revenire**, *to return, revisit*, is not found in Caesar or Livy, and in the few instances in which it occurs in Cicero is always joined with domum.

L. 10, 5 dictator triumphans in urbem rediit ("reverti" would not do here, as the manner of the return is expressed).

Phil. 8, 11 redeat ad imperatorem suum Varius, sed ea lege ne umquam Romam revertatur.

Tus. 5, 37 qui, semel egressi, numquam domum reverterunt.

Div. 1, 15 Deiotarus persaepe revertit ex itinere, cum iam progressus esset multorum dierum viam ("redire" here inadmissible).

Phil. 2, 30 quaerebat cur ego ex ipso cursu tam subito revertissem.

Caes. 4, 4 tridui viam progressi rursus reverterunt.

Att. 16, 7 quam valde ille reditu vel potius reversione mea laetatus effudit illa omnia quae tacuerat! (*in his delight at my return, or turning back rather, how he poured out joyously everything he had kept in silence!*).

Or. 1, 40 postea Mancinus domum revenit.

Let us return to Italy, redeamus in Italiam (*to the country*), ad Italiam (*to the subject*). Sed ad iter Italiamque redeamus (Phil. 2, 39).

REWARD.

Praemium, *a reward of merit, a prize which confers distinction on the recipient* = ἆθλον; **merces** (from mereo), *pay for services rendered, fee, hire* = μισθός; **pretium**, *that for or by which anything is bought or sold* = ὦνος. *At what prices are pigs sold here?* quibus hic pretiis porci veneunt?

Caes. 6, 13 Druides praemia poenasque constituunt.

L. 8, 12 praemiis poenaque pro cuiusque merito persolutis, Manlius Romam rediit.

Fam. 10, 10 honos virtutis est praemium.

N. Praef. nulla Lacedaemoni tam est nobilis vidua, quae non ad cenam eat, mercede conducta (*hired by wages = tempted by a present*).

Fam. 16, 14 medico, mercedis quantum poscet, promitti iubeto.

Phil. 2, 4 iam invideo magistro tuo qui te tanta mercede nihil sapere doceat (*who teaches you for so high a fee to know nothing*).

L. 41, 20 voluntarios facile paravit gladiatores, operam ultro ad depugnandum exigua mercede offerentes.

Verr. 3, 98 annona pretium nisi in calamitate fructuum non habet (*corn is of no value except when there is a damage of crops.* In late Latin, "pretium non habere," *to have no price = to be above price*).

Rosc. C. 12 iacent pretia praediorum (*the prices of landed estates are low*).

Operae pretium est, *it is worth while;* magni, parvi, preti esse, *to be high* or *low in price, of great* or *of small value.*

RIGHTLY.

Iure, *with good cause, justifiably, deservedly;* **iuste**, *righteously, uprightly;* **recte**, *properly, correctly, in due form;* **rite**, *according to ceremonial usage.*

Fin. 2, 1 Socrates parens philosophiae iure dici potest (*Socrates may be rightly styled the father of philosophy*).

Off. 2, 8 iure igitur plectimur (*we are deservedly punished then*).

Mil. 3 cum interrogaretur quid de Gracchi morte sentiret, respondit iure (*justifiably*) caesum videri.

N. D. 3, 36 proper virtutem iure laudamur et in virtute recte gloriamur.

L. 5, 27 sunt et belli sicut pacis iura, iusteque ea non minus quam fortiter didicimus gerere.

N. D. 3, 3 haec, si recte memini, partitio fuit.

Fin. 1, 11 doloris omnis privatio recte nominata est voluptas (*complete absence of pain is rightly called pleasure*).

L. 37, 14 sacrificio, ut adsolet, rite facto, Aemilius consilium advocavit.

RIVER.

Fluvius, *a river simply as a geographical term;* **flumen**, *not* fluvius, is used if the reference is to the stream or current, or if the sense is metaphorical, *e.g.*, adverso flumine (*not* fluvio), flumen orationis, flumen verborum. **Amnis** is used of *the strength* or *vastness of a flowing stream.*

Tus. 1, 39 apud Hypanim fluvium Aristoteles ait bestiolas quasdam nasci, quae unum diem vivant.

L. 1, 3, 5 ut Etruscis Latinisque fluvius Albula, quem nunc Tiberim vocant, finis esset.

L. 26, 10, 3 ad Anienem fluvium tria millia passuum ab urbe castra admovit.

Div. 1, 35 tantos terrae motus factos esse, ut flumina in contrarias partes fluxerint atque in amnes mare influxerit.

L. 1, 3 Tiberinus in traiectu Albulae amnis submersus celebre ad posteros nomen flumini dedit.

R. P. 2, 19, 34 influxit enim non tenuis quidam e Graecia rivulus in hanc urbem, sed abundantissimus amnis illarum disciplinarum et artium.

L. 23, 19, 11 imbribus deinde continuis citatior solito amnis (*a river swifter than its wont*).

Or. 2, 45 tantum est flumen gravissimorum verborum.

A flood of tears, vis (*not* flumen) lacrimarum. Quem ut vidi, equidem vim lacrimarum profudi (Som. Scip. 14(3), 14).

ROBBER.

Praedo is a general term for *a robber, one who makes booty whether by sea or land;* **latro**, *a highwayman, a bandit, with the accessory notion of fierceness;* **pirata**, *a pirate* =

praedo maritimus; **raptor** and **direptor**, *the robber of a particular person* or *thing.*

L. 38, 40 alibi praedo, alibi praedae vindex cadit.

Mil. 21 non semper viator a latrone, non numquam latro a viatore occiditur.

Verr. 3, 80 classis pulcherrima piratarum manibus incensa est.

Pl. Trin. 2, 1, 22 (254) raptores panis et peni.

ROMAN.

Romanus, *with reference to the people and the state;* **Latinus**, *with reference to speech and literature;* populus Romanus (*not* Romanus populus), *the Roman people;* litterae Latinae, *Roman literature;* poetae Latini, *the Roman poets. The monument bore an inscription in Roman and Greek characters,* litteris Latinis Graecisque monumentum inscriptum est.

Brut. 33 damnum enim illius immaturo interitu res Romanae Latinaeque litterae fecerunt.

L. 40, 29 litteris Latinis Graecisque utraque arca scripta erat.

Fin. 1, 3 sentio et saepe disserui, Latinam linguam non modo non inopem, sed locupletiorem etiam esse quam Graecam.

Ac. 1, 3 quid enim causae est cur poetas Latinos Graecis litteris eruditi legant, philosophos non legant?

"Quirites" is a civil appellation = *lance-men* or *burgesses.* In every rude community the function of men is to bear arms. Among the Anglo-Saxons men and women were distinguished as "spearside" and "spindle-side". In the early days of Rome the duty of bearing arms devolved on the burgesses, and the burgesses only. Hence "quirites" or lance-men came to be synonymous with burgesses.

Quiris, quiritis, or quirinus, literally means [according to some] lance-bearer, from *quiris* or curis = *lance* and ire. The Iuno quiritis, the (Mars) quirinus, the Ianus quirinus are primarily characterised by that epithet as divinities that hurl the spear; and, when used in reference to men, *quiris* denotes the warrior, that is, the full burgess. With this view the *usus loquendi* coincides. Where the locality was meant to be referred to, "quirites" was never used, but always "Rome" and "Romans" (*urbs Roma, populus, civis, ager Romanus*), because the term *quiris* had as little of a local meaning as *civis* or *miles.* For the same reasons these designations could not be combined: they did not say *civis quiris*, because both denoted, though from different points of view, the same conception in law. On the other hand, the solemn announcement of the funeral of a burgess ran in the words: "This warrior has departed in death" (*ollus quiris leto datus*); and in like manner the party aggrieved employed this word in calling the burgesses to aid him (*quiritare*); the king addressed the assembled community by this name; and, when he sat in judgment, he spoke according to the law of the warrior-freemen (*ex iure quiritium*), quite similar to the later *ex iure civili.* The phrase *populus Romanus quirites* thus means "the community and the individual burgesses". *Populus Romanus quiritium* corresponds to the well-known phrases *colonia colonorum, municipium municipum* (Mommsen).

L. 45, 37 nec quirites vos, sed milites videor appellaturus.

L. 5, 41 populus Romanus quiritium.

ROSE.

Resa, in good prose, is used only in the singular = *a rose*, or *roses*. *Many roses*, multa rosa; *on a bed of roses*, in rosa. The plural is poetic and post-classical.

Verr. 5, 11 cum rosam (*roses*) viderat, tunc incipere ver arbitrabatur.

Hor. C. 1, 36, 15 neu desint epulis rosae.

ROYAL.

Regius, *belonging to or characteristic of a king, magnificent* = quod regis est. **Regalis**, *befitting a king* = quod rege dignum est.

Off. 3, 9 erat autem regius pastor.

Verr. 5, 72, 184 Iuppiter optime maxime, quoius iste donum regale . . . dignum regio munere, tibi factum ab regibus . . . de manibus regiis extorsit.

Sall. I. 54, 4 praeter regios equites nemo omnium Numida ex fuga regem sequitur.

Off. 1, 12, 39 regalis sane et digna Aeacidarum genere sententia.

L. 1, 47 te domus regia et in domo regale solium et nomen Tarquinium creat vocatque regem.

L. 27, 19 dixit regium nomen alibi magnum, Romae intolerabile esse; regalem animum in se esse tacite iudicarent.

"Royal" in certain cases must be rendered by rex or regina. *The royal prophet*, rex vates (the person being both king and prophet). *The royal shepherd*, rex pastor. Regius pastor would mean *the shepherd belonging to the king*. Regina sacerdos, *the royal priestess*. Regius or regia sacerdos, *the priest* or *priestess belonging to the king or queen*.

Div. 1, 40 reges augures rempublicam religionum auctoritate rexerunt.

Off. 3, 9 regem dominum interemit (*he murdered his royal master*).

RULE.

Regula, *a test or standard*; **lex** or **praeceptum**, *a regulation or maxim*; praecepta loquendi, *the rules of grammar, as a body of precepts*; regula (*not* regulae) loquendi, *the rules of grammar, as a code according to which correct speaking is judged.*

Brut. 41 regula qua vera et falsa iudicarentur.

Off. 1, 31 nos studia nostra nostrae naturae regula metiamur.

Off. 3, 18 eadem utilitatis quae honestatis est regula.

Leg. 1, 6, 19 ea iuris atque iniuriae regula.

Or. 3, 49 hanc ad legem formanda nobis oratio est.

Off. 1, 3, 7 officiorum praecepta traduntur.

Off. 2, 13 quaedam praecepta danda sunt.

Or. 3, 13 praetereamus igitur praecepta Latine loquendi.

RUSTIC.

Rusticus, *belonging to the country*, in opposition to the town, *engaged in country operations;* **agrestis** is stronger than rusticus, *wild, as though growing* or *bred in the fields*, hence *uncouth, boorish.* The "rusticus" violates the conventional, the "agrestis" the natural, laws of good breeding. **Rusticanus**, milder than rusticus, is used of *one who has been brought up* or *who lives in the country*, often applied to the inhabitant of a municipium or free town, *e.g.*, homines rusticani ex municipiis. Vita rusticana, *country life = a life spent in the country;* vita rustica, *country life = a life spent in rural occupations;* vita agrestis, *country life = the clownish life of a peasant. The country youth*, iuventus rusticana, *not* rustica.

Rosc. A. 27 vita haec rustica, quam tu agrestem vocas, parcimoniae magistra est (*this country life, boorish as you call it, is the teacher of thrift*).

L. 10, 4 iubet peritos linguae adtendere animum, pastorum sermo agresti an urbano propior esset.

L. 9, 36 iere pastorali habitu, agrestibus telis, falcibus gaesisque binis, armati.

Tus. 2, 22 Marius rusticanus vir, sed plane vir, cum secaretur, vetuit se alligari.

Att. 8, 13 multum mecum municipales homines loquuntur, multum rusticani (*the people of the municipal towns and the country squires talk a good deal with me*).

SAFE.

Salvus, *safe*, opposed to *being destroyed;* **incolumis**, *safe*, opposed to *being touched, especially as having passed through danger, unscathed;* **sospes** (mostly poetic), *safe and sound by the blessing of heaven;* **tutus**, *safe* objectively, *free from danger;* **securus**, *safe* subjectively, *not apprehending danger, free from fear.* A person is "tutus" when he is in safety, "securus" when he believes himself to be so. Ne sit securus, qui non est tutus ab hoste, *let him not feel secure, who is not safe from the enemy.*

Fam. 8, 14 Caesari autem persuasum est, se salvum esse non posse, si ab exercitu recesserit.

Phil. 1, 8 aliter enim nostri negant posse se salvos esse.

Caes. C. 2, 32 an paenitet vos quod salvum atque incolumem exercitum transduxerim?

L. 9, 9 dedite interea profanos nos, quos salva religione potestis.

L. 30, 25 navis tantum iactura facta, incolumes ipsi evaserunt.

Caes. 6, 40 per medios hostes perrumpunt incolumesque ad unum omnes in castra perveniunt.

Caes. 7, 88 pauci ex tanto numero se incolumes in castra recipiunt.

Mil. 34, 93 (Milo's reported words) valeant cives mei; sint incolumes, sint florentes, sint beati.

L. 2, 13 sospites omnes Romam ad propinquos restituit.

L. 22, 7 unam feminam sospiti filio repente oblatam in complexu eius exspirasse ferunt (*one woman unexpectedly meeting her son, who had miraculously escaped, is said to have died in his arms*).

N. Dion. 7 nemo enim, illo interfecto, se tutum putabat.

L. 3, 44, 8 iam a vi tută erat.

Flacc. 20 securus Hermippus Temnum proficiscitur.

Sen. Ep. 97, 13 tuta scelera esse possunt, secura non possunt.

1.—Incolumis is also used in a political sense of "one whose position is unimpaired," *i.e.*, one who has not incurred a conviction (calamitas) involving total or partial forfeiture of civil rights.

Att. 3, 15 si tu incolumis me requiris, quo modo a me ipsam incolumitatem desiderari putas? (*if you, who are in full possession of your rights, regret my absence, how bitterly, think you, must I feel the loss of those very rights?*).

2.—Tuto is generally used instead of "tutus," if the reference is to a safe place = in security.

Att. 8, 1 tu, censeo, Luceriam venias; nusquam eris tutius.

Att. 14, 22, 2 mihi videntur ubivis tutius quam in senatu fore.

Att. 8, 11A te hic tutissime puto fore.

Fam. 14, 3, 3 ut tuto sim.

Fam. 11, 5, 1 in iis locis, in quibus maxime tuto me esse arbitrabar.

N. Con. 2, 1 ubi ipse tuto viveret.

Sall. I. 14 extorrem patria et domo effecit, ut ubivis tutius quam in meo regno essem (*so that I was safer anywhere than in my own kingdom*).

SAME AS.

Idem qui = *the same as;* rarely **idem ac** or **atque**, and only when the same verb is repeated or understood.

This is the same as that, hoc idem est quod illud. *Plato held the same opinion as Pythagoras*, Plato idem sensit quod (atque) Pythagoras. *Plato held the same opinion as Pythagoras had taught*, Plato idem sensit quod (*not* atque) Pythagoras docuerat.

Fin. 4, 3 iidem abeunt, qui venerant (*they go away just as they came*).

Verr. 5, 15 idem, qui semper fueras, inventus es.

Ter. Haut. 265 nam et vitast eadem et animus te ergo idem ac fuit.

Dom. 20, 51 unum et idem videtur esse atque id, quod de me ipso nominatim tulisti.

Plin. ep. 2, 6, 4 liberti mei non idem quod ego bibunt, sed idem ego quod liberti.

I SAY.

Inquam is often used to repeat and emphasise a word or statement. *You, you, I say, kindled those torches*, tu, tu, inquam, illas faces incendisti.

Mil. 25 tuas, inquam, suspiciones perhorrescimus.

Planc. 36 armis fuit, armis, inquam, fuit dimicandum.

Verr. 5. 62, 162 crux, crux, inquam, infelici et aerumnoso . . . comparabatur.

Tus. 1, 31, 75 nam quid aliud agimus, . . . quid, inquam, tum agimus?

But if the repetition is expressed interrogatively, or in a qualified form, dico is used. *We, the consuls, we, I say frankly, are wanting in decision*, nos, nos, dico (*not* inquam) aperte, consules desumus. Unless the antecedent word is in the nominative, the construction is not affected by dico.

Phil. 14, 5 tanta multitudine hostium interfecta, (hostium dico; ita, inquam, hostium).

Sest. 24 illo, inquam, ipso die—die dico, immo hora atque etiam puncto temporis eodem.

L. 31, 7, 8 Pyrrho certe aequabitis, "aequabitis" dico?

Sest. 25, 55 nam latae quidem sunt consulibus illis—tacentibus dicam?

Flacc. 5, 13 qui comitatus in inquirendo! Comitatum dico.

Att. 16, 15, 5 me res familiaris movet. Rem dico; immo vero existimatio.

I WILL NOT SAY.

Non modo (not non solum) – **non dico** (*or* **dicam**) implies that the first clause contains too much, and that we must abide by the second and more limited one – descensio ad minus.

L. 39, 31 si illi loco cedant, neminem ejus exercitus non modo Italiam sed ne Tagi ulteriorem ripam umquam visurum.

Caecil. 18 quid habes quod possis dicere quam ob rem non modo mihi sed cuiquam anteponare? (*I do not say to me, but to any one at all*).

Verr. 3, 31, 73 an poterat, non modo Apronius, sed quivis, . . . improbare Siculum frumentum?

Sest. 50, 108 quis non modo adprobavit, sed non indignissimum facinus putavit illum non dicam loqui, sed vivere ac spirare?

L. 4, 3, 11 L. Tarquinium non Romanae modo sed ne Italicae quidem gentis.

L. 24, 8, 15 create consulem T. Otacilium, non dico, si omnia haec, sed si aliquid eorum rei publicae praestitit.

Mil. 13 quid erat cur Milo non dicam admitteret, sed optaret?

Phil. 13, 19 tibi cum Lepido societas aut cum ullo, non dicam bono cive, sed homine sano?

Pis. 23 quis tibi, non dicam horum civium, sed tuorum legatorum obviam venit?

Fin. 2, 28 an id exploratum cuiquam potest esse, quo modo se hoc habiturum sit corpus, non dico ad annum, sed ad vesperum?

Tus. 1, 12 ego enim istuc ipsum vereor ne malum sit, non dico carere sensu, sed carendum esse.

Non modo, going with the second clause = *a fortiori, i.e. much more* or *much less*, according as the leading assertion is positive or negative.

Fam. 4, 14 secundas etiam res nostras, non modo adversas, pertimescebam (non modo, *and not only* = *and much more*).

Ac. 2, 29 per me vel stertas licet, non modo quiescas (*much more sleep*).

Att. 8, 12 nihil praetermissum est quod non habeat sapientem excusationem, non modo probabilem (non modo, *and not merely* = *much more* (probabilis) *plausible*).

Div. 2, 55 (Apollinis oracula) numquam ne mediocri quidem cuiquam, non modo prudenti, probata sunt.

Sometimes **non dico** = adscensus ad maius.

Leg. 1, 7 quid est autem, non dicam in homine, sed in omni caelo atque terra, ratione divinius?

Mil. 13 haec, non dico, maiora fuerunt in Clodio, quam in Milone, sed in illo maxima, nulla in hoc.

Fam. 11, 17 magna eius in me, non dico officia, sed merita.

Vel dicam = vel potius. Mihi placebat Pomponius maxime, vel dicam minime displicebat (Brut. 57). A plerisque, vel dicam ab omnibus (Fam. 4, 7).

Dico or **non dico** in independent sentences often = *I will* or *will not say. All I will say,* hoc unum dico; *I will not say that,* illud non dico; similarly, *I will not hope,* non spero.

Quinct. 24, 76 emisti bona Sex. Alfeni L. Sulla dictatore vendente; socium tibi in his bonis edidisti Quinctium. Plura non dico.

AS THEY SAY.

As they say, as people say, as the proverb or *the phrase goes* = **ut aiunt, ut dicitur,** not **ut dicunt**; but we can say **ut Graeci (Stoici, poetae) dicunt.**

Or. 2, 44 facilius est currentem, ut aiunt, incitare quam commovere languentem (*it is easier to spur on a galloping horse, as the proverb goes, than to move a sluggish one*).

Off. 3, 33 cum his "viris equisque," ut dicitur (*as the proverb is*), decertandum est.

L. 7, 13, 7 conpressis, quod aiunt, manibus.

Ac. 2, 18, 58 ab hac mihi non licet transversum, ut aiunt, digitum discedere.

Phil. 12, 2, 5 posteriores enim cogitationes, ut aiunt, sapientiores solent esse.

Tus. 2, 24, 58 toto pectore, ut dicitur, cogitare.

Fam. 1, 6 praesta te eum, qui mihi "a teneris," ut Graeci dicunt (*as the Greeks say*), "unguiculis" es cognitus.

As Ennius says, **ut ait Ennius,** rarely, if ever, **ut Ennius ait.**

SCARCELY.

Vix, *almost not,* is a modified negative; **aegre,** *with much ado,* is affirmative. **Vix** refers to *a result all but not accomplished,* in opposition to omnino non; **aegre** refers to *a process accomplished with difficulty,* in opposition to facile. Pons vix defensus est, *the bridge was all but not defended;* pons aegre defensus est, *the bridge was defended, but the operation was difficult*

Att 3, 23 vix aut omnino non (*almost or altogether not*).
Att. 11, 9 quas (res) sustinere vix possum, vel plane nullo modo possum.
Caes. 6, 37 aegre portas nostri tuentur.
Sen. 20 omnis conglutinatio recens aegre, inveterata facile divellitur.

We say "dici vix potest" or "vix potest dici," not "vix dici potest".

SCULPTURE.

Ars fingendi, or **ars signa faciendi** (not **sculptura**). So **fictor** (not **sculptor**) = *a sculptor.*

Or. 3, 7 una fingendi est ars.
N. D. 1, 29, 81 deos ea facie novimus, qua pictores fictoresque voluerunt.

SEAT.

Sedes is abstract = *a place for sitting, whether natural or artificial*; **sella** is concrete = *a seat of a particular description, a movable seat, a chair, a stool, e.g.*, sella aurea, sella curulis. **Sedile** for **sella** is poetic and post-Augustan.

Or. 3, 5 et enim est in eo loco sedes huic nostro non importuna sermoni.
Verr. 4, 25 hominem in foro iubet sellam ponere.
Phil. 2, 34 sedebat in rostris conlega tuus in sella aurea.
Fam. 9, 18 sella tibi erit in ludo (*a teacher's chair*).

SECOND.

Secundus [= sequondus, from sequor], *the second in rank or order*, in opposition to primus; **alter**, *a second, the other, or another*, in opposition to unus. *He was considered second to Romulus*, secundus a Romulo habitus est. *He was considered a second Romulus*, alter Romulus habitus est. **Alter** sometimes follows primus, in the sense of *one more*, the precedence or order being immaterial.

L. 7, 1 dignus habitus est quem secundum a Romulo conditorem urbis Romanae ferrent.

L. 2, 20 dictator fertur pronuntiasse militi praemia, qui primus, qui secundus castra hostium intrasset.

Div. 1, 30 Rhodius quidam moriens sex aequales nominavit et dixit qui primus eorum, qui secundus, qui deinde deinceps moriturus esset.

Brut. 47 nec enim in quadrigis eum secundum numeraverim aut tertium, qui vix e carceribus exierit, cum palmam iam primus acceperit.

L. 22, 29 saepe ego audivi eum primum esse virum, qui ipse sibi consulat, quid in rem sit, secundum eum, qui bene monenti oboediat.

Sall. I. 65 quem Micipsa testamento secundum (*not* alterum) heredem scripserat (*had named in his will as his second heir*).

N. Pel. 4 denique haec (Pelopidas) fuit altera persona Thebis, sed tamen secunda ita, ut proxima esset Epaminondae (*in short, Pelopidas was the second of two great personages in Thebes, but only so far second that he came very near Epaminondas*).

Fin. 3, 16, 52 non ea, quae primo loco sunt, sed ea, quae secundum locum obtinent.

Off. 1, 45, 160 prima dis inmortalibus, secunda patriae, tertia parentibus, deinceps gradatim reliquis.

Verr. 5, 56, 145 alter non Dionysius ille nec Phalaris.

Top. 21, 81 unum (genus) cognitionis alterum actionis.

Sen. 5, 15 Reid unam (causam), quod (senectus) avocet a rebus gerendis, alteram, quod corpus faciat infirmius, tertiam, quod privet fere omnibus voluptatibus, quartam, quod haud procul absit a morte.

Mil. 35 centesima lux est ab interitu Clodi et altera (*it is a hundred and one days since Clodius perished*).

Or. 2, 58 de risu quinque sunt, quae quaerantur; unum quid sit; alterum unde sit; tertium, sitne oratoris risum velle movere; quartum, quatenus; quintum, quae sint genera ridiculi.

Tus. 3, 20 tria sunt; unum gaudere; alterum dolere; tertium nec gaudere nec dolere.

Brut. 89 erat Hortensius in bello primo anno miles, altero (*in one year more*) tribunus militum.

Or. 2, 29 harum trium partium prima lenitatem orationis, secunda acumen, tertia vim desiderat.

Clu. 64 unum, alterum, tertium annum Sassia quiescebat.

Fam. 12, 25 altero vicesimo die litteras reddidit (*on the two and twentieth day he delivered the letter*).

Phil. 13, 13 est quidem alter Saserna.

Posteriores cogitationes, ut aiunt, sapientiores solent esse, *second thoughts, as they say, are generally the best.*—(Phil. 12, 2.)

SECRETLY.

Clam is the general term = *without the knowledge of others;* **secreto**, *aside, apart*, so that others cannot know; **occulte (in occulto)**, *covertly, in concealment*, so that others cannot see or perceive.

N. Han. 7 navem ascendit clam, atque ad Antiochum perfugit.

L. 27, 5 consul clam nocte in Siciliam abiit.

Rosc. A. 8 plura clam de medio removebat.

Caes. 1, 31 petierunt uti sibi secreto in occulto de sua salute cum eo agere liceret. [Some bracket in occulto.]

L. 7, 14 dictator Tullium secreto, quaenam haec res sit, percunctatur.

Att. 7, 8 ab hora octava ad vesperum secreto collocuti sumus.

L. 2, 37 dicit esse, quae secreto agere de re publica velit.

Verr. 4, 10 per istos, quae volebat, clam inponenda, occulte exportanda curavit.

Agr. 1, 1 quae res aperte petebatur, ea nunc occulte cuniculis oppugnatur.

Caes. 7, 83 quid agi placeat, occulte inter se constituunt.

Sull. C. 45 illi, sicuti praeceptum erat, occulte pontem obsidunt.

SEIZE.

Pre(he)ndere or **compre(he)ndere**, *to seize with the hand.* **Occupare**, *to seize upon, take possession of. He seized the*

book, librum comprehendit (*or* prehendit). *He seized the bull by the horns*, tauri cornua comprehendit. *He seized the crown*, regnum occupavit (*i.e.*, *the kingdom*), coronam comprehendit (*i.e.*, *the diadem*).

Or. 1, 56, 240 ipsum Crassum manu prehendit et . . . inquit . . .

Caes. 1, 20, 5 Caesar eius dextram prendit.

N. D. 1, 33 quid enim manibus opus est, si nihil comprehendendum.

L. 28, 26 auctores seditionis comprehensi ac vincti sunt.

Div. 1, 25 Areopagitae comprehendi iubent eum, qui a Sophocle erat nominatus.

Tus. 4, 22 an etiam Theseus Marathonii tauri cornua comprehendit iratus?

Am. 12 Tib. Gracchus regnum occupare conatus est.

Caes. 1, 38 occupato oppido ibi praesidium collocat.

L. 34, 31, 7 eam (urbem) accepi, non occupavi.

Occupare never means "to occupy," except in military parlance, as occupare montem, *to occupy the hill;* occupare oppidum, *to garrison the town.*

Caes. 1, 22 dicit montem quem a Labieno occupari voluerit, ab hostibus teneri.

Caes. C. 1, 11 Pisaurum, Fanum, Anconam singulis cohortibus occupat.

L. 3, 67, 11 adversus nos Aventinum capitur, adversus nos Sacer occupatur mons.

Cf. Brut. 84, 290 volo hoc oratori contingat, ut cum auditum sit eum esse dicturum, locus in supselliis occupetur [military metaphor?].

Comprehendere or apprehendere, *to seize;* deprehendere, *to discover, to find out;* reprehendere, *to find fault with.*

SELF.

Ipse strengthens the subject in contra-distinction to other subjects, the object in contra-distinction to other objects. *He injures himself,* sibi ipse nocet = *others do not injure him;* sibi ipsi nocet = *he does not injure others.*

Am. 3 non egeo medicina, me ipse consolor (*I want no medicine, I comfort myself*).

Tus. 1, 34 fecimus hoc in eo libro in quo nosmet ipsos consolati sumus.

Tac. H. 4, 11 Calpurnius custodia militari cinctus extinguitur; Priscus se ipse interfecit (*Priscus slew himself*).

Tac. H. 3, 51 fratrem suum, dein se ipsum interfecit (*he killed his brother, and then himself*).

N. Dat. 5 Artaxerxes se ipse reprehendit (*blamed himself*).

Am. 1 quam (disputationem) legens te ipse cognosces.

Fin. 5, 15 tarde nosmet ipsos cognoscimus (*we acquire a knowledge of ourselves slowly*).

Att. 3, 15 me ipsum accuso, deinde te, quasi me alterum.

1.—Latin writers, however, particularly Cicero and Livy (not Caesar), often connect *ipse* with the subject, even when the object is contrasted with something else. "Per se ipse," *in and by oneself,* is stereotyped, *per se* being inserted merely to strengthen *ipse.*

Fam. 1, 1 ceteris satis facio omnibus, mihi ipse numquam satis facio.

Verr. 6 ut non modo populo Romano, sed etiam sibi ipse condemnatus videretur (*that not only to the Roman people, but even to himself, he seemed already condemned*).

L. 2, 10 unusquisque ei aliquid fraudans se ipse victu suo contulit.

L. 21, 14 argentum aurumque omne in ignem conicientes eodem plerique semet ipsi praecipitaverunt.

Or. 2, 2 artes se ipsae per se tuentur singulae.

N. Att. 11 neque tamen prius ille fortunam quam se ipse finxit.

Q. F. 1, 1, 2, 7 quid est enim negoti continere eos, quibus praesis, si te ipse contineas?

Fam. 13, 60, 1 ego libertum eius per se ipsum diligo.

Sall. I. 14, 4 parum tuta per se ipsa probitas est.

Agr. 1, 7, 20 bello Punico quicquid potuit Capua, potuit ipsa per sese.

2.—The nominative **ipse** stands either before or after the personal pronoun, usually after it; when *ipse* agrees with the personal pronoun, it is placed almost always after it, rarely before it.

Fin. 2, 20 Lucretia se ipsa interemit.

Sall. I. 85, 31 ipsa se virtus satis ostendit (*merit of itself is conspicuous enough*).

Fin. 5, 9 omne animal se ipsum diligit.

Fam. 3, 7 Pompeium omnibus, Lentulum mihi ipsi antepono.

Planc. 24 respondebo ad ea, quae dixisti, quae pleraque de ipso me fuerunt.

3.—*He was caught in his own snare*, sua ipse fraude captus est = *he himself was caught, not the enemy*; sua ipsius fraude captus est = *he was caught in his own snare, not in the ambush of the enemy.* But the former construction is often employed where the latter would naturally be expected (Riemann).

L. 27, 28 ita inde Hannibal suamet ipse fraude captus abiit.

Mur. 4 huiusce rei coniecturam de tuo ipsius studio facillime ceperis.

L. 1, 28 si umquam ullo in bello fuit, quod primum dis inmortalibus gratias ageretis, deinde vestrae ipsorum virtuti.

Fam. 6, 16 contentus ero nostra ipsorum amicitia.

L. 5, 38 nec ulla caedes pugnantium fuit; terga caesa suomet ipsorum certamine in turba inpedientium fugam (*their rear was cut to pieces as they obstructed their flight by their struggling with one another* (not with the enemy) *in the crush*).

L. 2, 9 nec hostes modo timebant, sed suosmet ipsi (= ipsorum) cives.

L. 22, 19 non ab hoste et proelio magis Poeni quam suomet ipsi (= ipsorum) tumultu turbati.

4.—**Ipse** implies contrast or distinction = *he, and no other*; hence *even he*; *he the great man.* It is used of the essence of a thing in opposition to its accidents, or of persons in opposition to their surroundings, *e.g.*, *the sailors* versus *the ship*; in the Comic poets, *the master* or *mistress* in opposition to *the slave*; in reference to time—*that and no other, neither more nor less, exactly*, *e.g.*, viginti ipsi dies, *exactly twenty days*, opposed to aliqui viginti dies, *some twenty days*.

N. D. 1, 5 Pythagorei respondere solebant; "ipse dixit" (*the great man i.e., Pythagoras said so*).

Catull. 3, 7 suamque norat ipsam tam bene quam puella matrem (*knew its own mistress as well as a little girl knows her very mother*).

Par. 2, 17 nomen tantum virtutis usurpas, quid ipsa valeat, ignoras.

L. 30, 25 navis tantum iactura facta, incolumes ipsi evaserunt.

Brut. 43 triennio ipso minor quam Antonius (*exactly three years younger than Antonius*).

Brut. 15 mortuus est annis octoginta sex ipsis ante me consulem.

Catull. 115, 7 omnia magna haec sunt, tamen ipsest maximus ultro.

A second self, alter idem, tamquam exemplar mei, tui, sui.

Am. 21 amicus est tamquam alter idem (*a friend is a kind of second self; cf.* ἔστι γὰρ ὥς φαμεν ὁ φίλος ἕτερος ἐγώ).

Fam. 7, 5 vide, quam mihi persuaserim te me esse alterum.

Att. 4, 1, ad omnia me alterum se fore dixit (*he said that in everything I would be his second self*).

Am. 7 verum amicum qui intuetur, tamquam exemplar aliquod intuetur sui.

SELL.

Vēndere, *to sell*; **vēnire**, *to be sold* [from venum (*accus.*) dare and venum ire, which are also used: *cf.* pessum dare and pessum ire: dare in these expressions has its older sense: "to *put* in a place"].

Pl. Men. 5, 9, 98 (1160) venibit—uxor quoque etiam, si quis emptor venerit.

L. 2, 9 salis vendendi arbitrium, quia impenso pretio venibat, in publicum omne sumptum (*the privilege of selling salt, because it used to be sold at an exorbitant price, was transferred entirely to the state*).

In classic prose "venditus" and "vendendus" are the only passive forms of "vendere". So "perditus" is the only passive form of "perdere," "perire" being used instead. "Perdendus" is found in Hor. Ep. 2, 1, 85. *This house is to be sold*, haec domus est vendenda.

SERIOUS.

Severus or **gravis**, of persons, not **serius**, which is used only of things.

Fin. 2, 10 severus et gravis philosophus (*a stern and serious philosopher*).

Off. 1, 37 orator videat in primis, quibus de rebus loquatur; si seriis, severitatem adhibeat, si iocosis, leporem.

Plaut. Poen. 2, 51 res serias omnis extollo ex hoc die in alium diem.

SERVICES.

Merita, *merits, good offices*; **opera** (*sing. fem.*), *labour, efforts. Cicero recounted his services to the state*, Cicero merita sua in rem publicam commemoravit; *they availed themselves of the proffered services of an English physician*, oblata medici Angli opera usi sunt.

Mil. 36 quid habeo quod faciam pro tuis in me meritis?

L. 3, 56 maiorum merita in rem publicam commemorabat.

Fam. 10, 10 is denique honos videtur, qui propter magna merita claris viris defertur.

Caes. 1, 14, 1 eo gravius ferre, quo minus merito populi Romani accidissent.

L. 40, 15 non hodie me primum frater accusat, sed hodie primum aperte, nullo meo in se merito.

Sen. 4 mea opera, Q. Fabi, Tarentum recepisti.

Att. 5, 20, 6 Ariobarzanes opera mea vivit, regnat (*Ariobarzanes owes his life as well as his throne to me*).

L. 1, 26 Mettio imperat Tullus, uti iuventutem in armis habeat; usurum se eorum opera, si bellum cum Veientibus foret.

SHIP.

Navis longa, *a ship of war*, which was long and narrow in order to ensure speed; **navis oneraria**, *a merchant ship*, which was broad and round, in order to afford ample stowage; **navis actuaria**, *a light ship to be rowed, a cutter.*

L. 24, 40 quod longae naves militum capere non poterant, in onerarias impositis, altero die Oricum pervenit (*such of the troops as the men-of-war could not receive he put on board transport ships, and arrived the next day at Oricum*).

L. 38, 38 decem naves actuarias, quarum nulla plus quam triginta remis agatur.

Naves facere, aedificare, or instituere, *to build a fleet;* naves reficere, *to repair a fleet;* naves deducere, *to launch a fleet;* naves subducere, *to haul up, beach a fleet.*

Caes. 5, 1 legatis imperat, uti hieme naves aedificandas veteresque reficiendas curarent.

The ship was bound for America, navis ad Americam itura erat (*if she was lying in the harbour*), navis ad Americam ibat (*if she was on the voyage*).

SHORE.

Litus, *the shore as the end of the sea, the strand;* **ora**, *the shore as the end of the land, the coast;* **acta**, *the sea-shore as a place of resort.*

N. D. 2, 39 quae amoenitates orarum et litorum?

N. D. 2, 39 ipsum mare terram appetens litoribus alludit.

Top. 7 solebat Aquilius quaerentibus, quid litus esset, ita definire, qua fluctus alluderet.

Curt. 8, 9, 19 gemmas margaritasque mare litoribus infundit.

N. Ag. 8 Agesilaus in acta cum suis accubuerat.

SHORTLY.

Brevi (*sc.* tempore), *shortly, in a short time;* **breviter**, *shortly, in a few words.*

L. 1, 9 mirantur tam brevi rem Romanam crevisse.

Pis. 3 exposui breviter consulatum meum.

Serv. ap. Fam. 4, 5 decrevi brevi (= epistula) ad te perscribere.

Brevi refers to the past, the present, or the future; mox, which means "afterwards" rather than "shortly," is used only of the future.

L. 39, 39 primo aequare, mox superare etiam est visus.

L. 37, 42, 1 ceterum vana illa res verae mox cladis causa fuit.

SHOW.

Monstrare, *to show by visible signs*, or *by description;* **ostendere**, *to show, by making to be seen or observed. Show me the book*, librum monstra, *i.e., point it out;* librum ostende, *i.e., produce it. He showed the way*, viam monstravit; *he showed his love*, amorem ostendit. **Ostentare**, *to show with ostentation. He paraded his wealth*, opes suas ostentavit.

L. 21, 54 Mago locum monstrabit, quem insideatis.

Fam. 5, 15 omnis amor tuus se ostendit in iis litteris, quas a te proxime accepi.

L. 27, 47 Hasdrubal, dum lux viam ostenderet, ripa fluminis signa ferri iubet.

L. 10, 12 lux insequens victorem victumque ostendit.

Fam. 10, 3, 4 ut potius amorem tibi ostenderem meum quam ostentarem prudentiam.

L. 3, 2 ostentare hoc est, non gerere bellum (*this is to make a show of war, not to wage it*).

L. 2, 23 ipse testes honestarum aliquot locis pugnarum cicatrices adverso pectore ostentabat.

To show mercy, misericordia uti; *to show courage*, virtutem praestare; *to show gratitude*, se gratum praebere.

SICKNESS.

Aegritudo, *of mind, mental worry*, used in the silver age also of the body; **aegrotatio**, *of body, physical disease*, used also of a diseased or disordered mind — *insanity*. Aegrotatio is subjective, denoting *the state of a sick man;* **morbus** is objective, denoting *that which attacks a man, a complaint.*

Tus. 3, 10 ut aegrotatio in corpore, sic aegritudo in animo nomen habet non seiunctum a dolore.

L. 28, 8 in concilio autem dissimulans aegritudinem (*chagrin*) elato animo disseruit.

L. 8, 40 Plautius praetor gravi morbo implicitus erat.

Tus. 4, 13 in animo tantum modo cogitatione possumus morbum ab aegrotatione seiungere.

Tus. 3, 4 nomen insaniae (*the word "insanity"*) significat mentis aegrotationem et morbum.

SIEGE.

In laying siege to a fortified place the Romans adopted one of two methods: (1) An assault, **oppugnatio**, which, if successful, was termed **expugnatio**; (2) When the place could not be taken by storm, it was reduced by blockade, **obsidio**.

L. 21, 8 obsidio deinde per paucos dies magis quam oppugnatio fuit, dum vulnus ducis curaretur (*for the next few days, while the general's wound was being treated, there was more of blockade than actual assault*—"dum," with the subjunctive, expresses the purpose of the delay).

Caes. 7, 36 perspecto urbis situ de expugnatione desperavit.

Caes. C. 3, 9, 4 quinis castris oppidum circumdedit atque uno tempore obsidione et oppugnationibus eos premere coepit.

L. 25, 11, 10 isque finis Hannibali ea parte arcem oppugnandi. reliqua erat in obsidione spes.

SIGHT.

Aspectus, *a glance or look directed*; **conspectus**, *a view obtained*. Aspectum patris vitavit, *he avoided his father's gaze*; conspectum patris vitavit, *he avoided his father's presence*, i.e., *did not come within his range of vision.*

Brut. 54 intellegens dicendi existimator uno aspectu de oratore iudicat.

Sull. 23, 66 eius voces, eius minae . . . eius aspectus.

Phil. 12, 8, 19 quo enim aspectu videre potero . . . sed quo modo aspiciam. . . .

Att. 7, 3, 1 e quibus hanc primo aspectu voluptatem cepi.

L. 6, 29, 3 in conspectu Praeneste fuit.

Caes. C. 2, 22, 4 (navigium) auxilio tempestatis ex conspectu abiit.

Brut. 4, 15 ut . . . uno in conspectu omnia viderem.

L. 29, 27, 6 celeriter e conspectu terrae ablati sunt.

L. 28, 23, 3 primo conspectu tam foedae rei mirabundi parumper obstupuerunt.

L. 7, 26 corvus ex conspectu elatus orientem petit.

Sall I. 86 Metellus conspectum Mari fugerat.

L. 37, 41 obscuritas lucis Romanis non adimebat in omnes partes conspectum.

L. 40, 29 libri in conspectu populi cremati sunt.

L. 1, 27 id factum magnae parti peditum Romanorum conspectum abeuntis Albani exercitus intersaepsit.

L. 6, 9 nec ante noctem, quae conspectum ademit, finem caedendi fecere.

Aspectus is also used of *the sense of sight* and *aspect* or *appearance*. *He lost his sight*, aspectum amisit (subjective). *The night deprived him of sight*, nox ei conspectum ademit (objective). *The sight of the shore*, aspectus litoris = *the appearance of the shore*; conspectus litoris = *the shore being in view.*

Tus. 5, 38 quae aspectu percipiuntur, ea non versantur in oculorum ulla iucunditate.

N. Iph. 3 ipso aspectu cuivis iniecit admirationem sui.

Verr. 3, 9 aspicite, iudices, vultum hominis et aspectum.

Ac. 2, 19, 61 quibus aspectum solis sive deus aliquis sive natura ademerat cet.

Spectaculum, *a sight, show.*

SILENT.

Silere, *to be silent, to be still;* **tacere**, *to be silent, when one is expected to speak.* **Reticere** implies that there is something to be told which is purposely kept back.

Inv. 1, 31 si vicinus tuus uxorem meliorem habeat quam tu habes, utram malis? atque hic Xenophon quoque ipse tacuit.

Clu. 6 facile intellego non modo reticere homines parentum iniurias, sed etiam animo aequo ferre oportere.

Q. F. 1, 2, 1 nihil enim nec temere dicere nec astute reticere debeo.

Att. 16, 7 nam Brutus noster silet, hoc est, non audet hominem id aetatis monere.

Mil. 4 silent leges inter arma.

Tacitus, *silent, that which does not speak;* **mutus**, *that which cannot speak.*

L. 28, 26 sedit tacitus paulisper.

Phil. 3, 9 nonne satius est mutum esse, quam quod nemo intellegat dicere?

Cat. 3, 5 imago avi tui te a tanto scelere etiam muta revocare debuit.

Balb. 5 vos, mutae regiones, imploro.

SING.

Canere, *to give out some kind of melody*, is used both of the voice (voce) and a musical instrument (fidibus), also of animals, even of the crowing of cocks.

Div. 2, 59 si velim canere vel voce vel fidibus.

Div. 2, 26 galli victi silere solent, canere victores.

1.—*He sang a song*, carmen cecinit; *he ordered the signal to sound*, signa canere *or* cani iussit; *he sounded a retreat*, receptui (*not* receptum) cecinit.

Or. 2, 86 Simonides cecinit id carmen, quod in Scopam scripsit.

Caes. C. 3, 82 Pompeius classicum apud eum cani iubet.

L. 28, 27 classicum apud eos cecinit.

Sall. C. 59 signa canere iubet (*he orders the signal to sound*).

Sall. I. 94 repente a tergo signa canere (*suddenly the trumpets sounded in the rear*).

L. 27, 47 Hasdrubal receptui propere cecinit.

2.—*To sing as a poet* is not canere, but **loqui, dicere, versibus persequi**. *As Homer sings*, ut Homerus loquitur.

Sen. 6 non dubitavit dicere illa, quae versibus persecutus est Ennius.

SIX HUNDRED.

The Romans used **mille** and **sescenti** like our "hundred" or "thousand" to express an indefinitely large number. Centum is poetic. Non mihi si linguae centum sint, oraque centum, *nor could I, if I had a hundred tongues, a hundred mouths* (Verg. G. 2, 43) [trecenti is also used as a round number].

Hor. Ep. 1, 6, 19 gaude quod spectant oculi te mille loquentem.

Mil. 20, 54 villam ut perspiceret? Miliens in ea fuerat.

Verg. 4, 701 mille trahens varios adverso sole colores.

L. 3, 14 mille pro uno Kaesones exstitisse plebs querebatur.

L. 30, 31 omnia quaecumque agimus subiecta esse mille casibus scio.

Att. 2, 5 Cato ille noster, qui mihi unus est pro centum milibus.

Tus. 1, 5 necesse est enim miseros eos esse, qui centum milibus annorum occiderunt.

Ter. Phorm. 668 sescentas proinde scribito iam mihi dicas [with Hauler's valuable note, giving references to the literature].

Verr. 1, 47, 125 possum sescenta decreta proferre.

Att. 2, 19, 1 ex iis periculis, quae mihi ipsi intenduntur et sexcenta sunt.

N. D. 1, 34, 96 Mayor cur igitur non sescenta milia esse mundorum, sed innumerabilia ausus es dicere?

Att. 7, 2 venio ad epistulas tuas; quas ego sescentas uno tempore accepi.

Fat. 12 an hoc falsum potuisset esse, si esset sescentis saeculis ante dictum?

Rosc. A. 32 iam sescenti sunt, qui inter sicarios et de veneficiis accusabant (inter sicarios = *of assassination*).

Att. 14, 12 sescenta similia (*there are a thousand such cases*).

Millensimus is the only ordinal number which is employed in this sense = *tenth, twentieth, hundredth, thousandth part.* Of the adverbial numbers besides milliens, ter and bis terque are sometimes used.

Att. 2, 4 fecisti mihi pergratum, quod Serapionis librum ad me misisti; ex quo quidem ego millesimam partem vix intellego.

Phil. 2, 44 non igitur miliens perire est melius quam sine armatorum praesidio non posse vivere?

L. 38, 46 cum Gallis millies vario eventu in Italia pugnatum est.

Ter. Phorm. 487 Hauler at enim taedet iam audire eadem miliens.

L. 5, 4, 13 agros nostros miliens depopulati sunt.

Q. F. 3, 8 ludos apparat magnificentissimos, stulte bis terque.

SLOPING.

Acclivis, *sloping*, as a hill when viewed from the bottom; **declivis**, *sloping*, as a hill when viewed from the top.

Caes. 7, 19 collis leniter ab infimo acclivis (*a hill with a gradual slope from the bottom*).

Caes. 2, 18 collis ab summo aequaliter acclivis (*a hill with an unbroken slope from the top*).

SMELL.

Olfacere, *to smell, to scent;* **(red)olere**, *to smell or savour of.*

Tus. 5, 38 ut ea, quae gustemus, olfaciamus.

Agr. 1, 4 quem (nummum) non architecti huiusce legis olfecerint.

Rosc. C. 7 nonne ipsum caput et supercilia olere malitiam videntur?

Brut. 21 orationes Catonis antiquitatem redolent.

SOLDIER.

Miles, *a soldier*, collectively *the soldiery;* **miles gregarius** (or miles only), *a common soldier, a private*, opposed to the general; **commilito**, *a fellow soldier.*

Tus. 2, 16 arma enim membra militis esse dicunt.

Sall. C. 60 strenui militis et boni imperatoris officia simul exsequebatur.

Sall. C. 59 ex gregariis militibus optimum quemque armatum in primam aciem subducit.

Sen. 6 qui et miles et tribunus et legatus versatus sum in vario genere bellorum (*who have served in different kinds of warfare, both as common soldier and military tribune and lieutenant-general*).

Deiot. 10 Castor meus in Cilicia miles, in Graecia commilito fuit.

SOME.

Aliqui milites, *some soldiers* (who or how many I know not, but at any rate there were some); **aliquot** milites, *a certain number of soldiers;* **non nulli** milites, *a few soldiers;* **complures** milites, *several soldiers, a good many;* **plures**, *several, in comparison with those named* or *implied.*

Am. 27 semper aliqui anquirendi sunt quos diligamus.

Mur. 30, 62 supplices aliqui veniunt miseri et calamitosi.

L. 34, 38, 6 aut ipse occurrebat aut aliquos mittebat.

N. D. 3, 7, 17 non id quaeritur, sintne aliqui, qui deos esse putent.

Mur. 14, 30 simul atque aliqui motus novus bellicum canere coegit.

L. 21, 12, 2 is proelia aliquot secunda fecit.

Att. 7, 3 heri aliquot adulescentuli coimus in Piraeum.

L. 1, 23 fossa Cluilia per aliquot saecula appellata est.

Or. 1, 21 Antonius scripsit disertos cognosse se non nullos, eloquentem adhuc neminem.

Caes. C. 1, 80 complures milites, etiam non nulli centuriones, interficiuntur.

Am. 4 cum et Philus et Manlius adessent et alii plures.

1.—Quidam is frequently used by Livy, and sometimes by Cicero, in the sense of non nulli - Greek τινες—(See Riemann, *Études sur la langue de T. Live*).

Fam. 11, 5 cum Romae quosdam dies commoraretur.

Att. 4, 1, 8 Tyrrell quidam, qui nos absentes defenderunt, incipiunt praesentibus occulte irasci.

L. 3, 43 nuntiant, Siccium egregie pugnantem militesque quosdam cum eo amissos.

L. 5, 45 extremos tamen pavor in fugam et quosdam in hostem ipsum tulit.

L. 21, 5 pars magna flumine absumpta ; quidam verticoso amni delati ab elephantis obtriti sunt.

L. 22, 17 tamen in quosdam boves palatos a suis gregibus inciderunt.

2.—*There are some who say*, sunt qui dicant = *some go the length of saying.* "Sunt qui" may be followed by the subjunctive, in which case *qui* is generic, or by the indicative, if *qui* is merely descriptive. Sunt qui dicant = *there are some people to say:* sunt qui dicunt, *or* sunt quidam qui dicunt = *there are some people* (A, B, C), *who say.* The indicative is unusual in prose.

Tus. 1, 9 sunt qui discessum animi a corpore putent esse mortem.

Fam. 1, 9, 25 sunt qui putant posse te non decedere (= *I know some at least who think you cannot quit your post*) [see C. F. W. Müller's note].

Caes. 6, 27 sunt quae appellantur alces (*elks*).

Fin. 5, 14 sunt bestiae quaedam in quibus inest aliquid simile virtutis.

Hor. Ep. 2, 2, 182 sunt qui non habeant, est qui non curat habere (*there are some who have not, I know one* (= *the poet himself*) *who does not care to have*).

3.—*Some—others*, alii—alii, sometimes quidam—alii, *or* quidam—quidam.

Tus. 1, 9 qui discedere animum censent, alii statim dissipari, alii diu permanere, alii semper.

Tus. 5, 13 alias bestias nantis aquarum incolas esse voluit ; alias volucres caelo frui libero ; serpentis quasdam, quasdam esse gradientis.

L. 45, 10 excesserunt urbe quidam, alii mortem sibi consciverunt.

L. 41, 20 quidam ludere eum simpliciter, quidam haud dubie insanire aiebant.

Some said one thing, others another, alius aliud dixit ; *some went to one place, others another*, alius alio ivit ; *some came from one quarter, others from another*, alius aliunde venit ; *some live in one way, others in another*, aliter alii vivunt.

SOME ONE.

Quidam, *a certain one*, definitely thought of, but more or less indefinitely described = *an actual* (not *possible*) *one ;* **aliquis**, *some one or other*, implying sometimes *an imaginary one*, sometimes *an actual one*, never *a particular* or *definite one.*

He urged him to send some intimate friend of his own, eum monuit ut aliquem familiarem suum mitteret. *He sent an intimate friend of his own*, familiarem suum quendam misit.

Quidam attached to a proper name indicates that the person in question is not generally known. *A certain Alcidamas*, Alcidamas quidam)(Alcidamas ille, *the famous Alcidamas.*

Verr. 4, 45 dat hospiti suo cuidam negotium, ut aliquem reperiret, quem illud fecisse insimularet.

Hor. S. 1, 9, 3 accurrit quidam, notus mihi nomine tantum (*up runs a certain fellow known to me only by name*).

N. Paus. 4 interim Argilius quidam vincla epistulae laxavit.

Inv. 2, 4, 14 quidam proficiscentem ad mercatum quendam est comitatus.

Fam. 2, 13, 2 ex eo quidam suspicati fortasse sunt animorum cet.

Ter. Eun. 481 neque pugnas narrat, quod quidam facit (*he does not brag of his battles, like some one I could name*).

Att. 5, 16, 2 monstra quaedam non hominis, sed ferae nescio cuius immanis. *Cf.* Seyffert's *Laelius*, p. 199, 322.

N. D. 3, 7, 17 non id quaeritur, sintne aliqui, qui deos esse putent.

L. 45, 38 aliquis est Romae, praeter Persea, qui triumphari de Macedonibus nolit.

Phil. 13, 13, 28 arbitror me aliquos praeterisse.

Ac. 2, 43, 132 ad vos nunc refero, quem sequar . . . "Quemlibet, modo aliquem."

L. 6, 41, 2 est aliquis, qui se inspici aestimari fastidiat.

Or. 3, 37, 151 "bonis hic verbis" aut "aliquis non bonis utitur."

Rosc. A. 8, 22 Landgraf si aliquid non animadvertat.

Inv. 2, 5, 16 omne nomen ex aliquibus, non ex omnibus litteris scribitur.

Or. 2, 57, 232 quis enim haec vel non facile vel certe aliquo modo posset ediscere?

Cael. 14, 33 si . . . aliquis mihi ab inferis excitandus est ex barbatis illis.

Inv. 2, 57, 170 corpus animale mortale aliquo tempore interire necesse est. (Some edd. expunge this passage.)

N. D. 1, 29, 80 igitur aliquis non pulcherrimus deus.

Caecin. 19, 55 si me vilicus tuus solus deiecisset, non familia deiecisset ut opinor, sed aliquis de familia.

Att. 5, 18, 4 tu, si es in Epiro, mitte ad nos de tuis aliquem tabellarium.

L. 36, 24 oppidum victores diripiunt, non tam ab ira nec ab odio, quam ut miles aliquo tandem loco fructum victoriae sentiret.

Aliquis and (sometimes) **quidam** also = *some other*. Aut ipse ibat aut aliquem mittebat, *he would either go himself or send some one else*. Haec mihi tecum et cum quibusdam sunt communia, *in these respects I am in the same position as you and some others I might name*.

Brut. 90 commentabar declamitans saepe cum Pisone et cum Pompeio aut cum aliquo cottidie (*declaiming often with Piso and with Pompey or with some one else every day*).

Tus. 1, 30, 74 tamquam a magistratu aut ab aliqua potestate legitima.

Lig. 8, 25 etiamsi a Varo et a quibusdam aliis prohibiti estis.

Verr. 2, 67, 162 quod saepe vento aut aliquo casu fieri solet.

Caes. 6, 24 quam (silvam) Eratostheni et quibusdam Graecis fama notam esse video (*Eratosthenes and certain other Greeks*).

Cf. Caes. C. 3, 96 Lentuli et nonnullorum tabernacula.

1.—**Nescio quis** differs from **aliquis** in that it can be used of a definite person or thing, and from **quidam** in that it professes ignorance, and in consequence often implies contempt or disparagement.

Timasitheus quidam, *a certain Timasitheus*, whom I need not (and perhaps cannot) further describe; Timasitheus nescio quis, *a certain Timasitheus*, whom I do not know, or affect not to know, hence often = *an obscure* or *objectionable person called Timasitheus*.

Timasitheus aliquis is inadmissible, unless **Timasitheus** is used as the type of a class, *e.g.*, Phil. 2, 6 Phormio aliquis, *some Phormio* (*parasite*) *or other*.

Am. 23 qualem fuisse Athenis Timonem nescio quem accepimus (*like an Athenian we have heard of, Timon, I think*).

Fam. 15, 4, 14 hoc nescio quid, quod ego gessi (*this little bit of service I have done*).

Q. F. 1, 1, 6 nisi forte me Paconi nescio cuius querellis moveri putas (*unless you suppose forsooth that I regard the complaints of a creature like Paconius*).

Flacc. 17, 39 o pastores nescio quos cupidos litterarum.

Att. 15, 5, 3 ad me epistulam misit sibi a nescio quo missam.

Fin. 1, 18, 61 nescio quam illam umbram.

Ov. H. 5, 128 illam de patria Theseus, nisi nomine fallor, nescio quis Theseus abstulit ante sua.

Ov. R. A. 589 semper habe Pyladen aliquem, qui curet Orestem.

Fam. 9, 14, 2 non alienum est dignitate tua habere aliquem in consiliis capiendis Nestorem (*it would not detract from your dignity to have a Nestor as a counsellor*).

2.—The indefinite **quis**, which as being an enclitic never begins a sentence, is usual in relative clauses, and after **cum** or **ubi** (iterative), **si**, **sive**, **sin**, **nisi**, **ne**, **num**. It differs from **aliquis** in that it is not used of an actual person or thing, or where emphasis or contrast is implied = *some* opposed to *all* or *none*, *some considerable* or *important*, *some at least*. There are, in fact, few instances in which **aliquis** may not be interchanged with **quis**, but not *vice versâ*. Always, however, **quo quis** (not **aliquis**) doctior est, etc.

Some one has blundered, erravit aliquis (*not* quis). *Some one* (*let us suppose*) *has blundered*, erravit aliquis *or* quis. *If you would be somebody in the world*, si vis esse aliquid *or* aliquis (*not* quis *or* quispiam).

Hor. S. 2, 1, 82 si mala condiderit in quem quis carmina, ius est (*if any one composes scandalous verses on another, there is the redress of the law-courts*).

Rab. Post. 13 ubi semel quis peieraverit, ei credi postea non oportet.

Par. 6, 1 filiam quis habet: pecunia est opus (*some one has a daughter, say; money is needed*).

Att. 12, 14, 4 quod si quid scies, scribas ad me velim.

Fam. 2, 13, 2 falsum est, mihi crede, si quid audisti.

Fam. 6, 18, 4 ego quoque aliquid sum (*I, myself, count for something*).

L. 24, 8 non dico, si omnia haec, sed si aliquid (*not* quid) eorum rei publicae praestitit (*if he has rendered, I do not say all, but some of these services to the state*).

Att. 3, 14 si aliquid (*not* quid) a comitiis audierimus, nos in Asiam convertemus (*if I hear anything of importance in connexion with the elections, I will betake myself to Asia*).

3.—The rarer **quispiam** (plural only in feminine) is scarcely distinguishable from **aliquis**, except that it never denotes a person or thing of importance. It is often interchanged with **aliquis** and **quis** in introducing an anticipated objection (dicet, dixerit quispiam), and is a common variant of **aliquis** where a second indefinite pronoun stands in the same sentence.

Top. 6 hereditas est pecunia, quae morte alicuius ad quempiam pervenit iure (*an inheritance is money which at some one's death comes to some one by right*).

Or. 11, 36 Ennio delector, ait quispiam, . . . Pacuvio, inquit alius, . . . fac alium Accio.

SOMETIMES.

Non numquam, *fairly often*, approaching saepius; **interdum**, *now and then* = non saepe; **aliquando**, *sometimes*, as opposed to numquam.

Mur. 30 nostri illi moderati homines ipsum sapientem aiunt saepe aliquid opinari, quod nesciat; irasci non numquam, exorari eundem et placari; quod dixerit, interdum, si ita rectius, mutare; de sententia decedere aliquando.

Sest. 54 comitiorum et contionum significationes interdum verae sunt, non numquam vitiatae et corruptae.

Off. 2, 18 est enim non modo liberale, paulum non numquam de suo iure decedere, sed interdum etiam fructuosum.

Div. 1, 43, 98 quid? cum saepe lapidum, sanguinis non numquam, terrae interdum, quondam etiam lactis imber defluxit?

Div. 1, 32, 71 possunt autem aliquando oculi non fungi suo munere (*sometimes the eyes cannot discharge their proper function*).

SOUL.

Animus, *the rational soul of man, the principle of moral and sentient life*; **anima**, *the vital principle, the breath of life, common to man and brutes*; animus est quo sapimus, anima qua vivimus. [See now the exhaustive articles in the *Thesaurus Linguae Latinae*, vol. ii. (Lips. 1901).]

Tus. 3, 1 constamus ex animo et corpore (*we are composed of soul and body*).

Tus. 1, 22 ab animo tuo quicquid agitur id agitur a te (*whatever is done by your soul is done by yourself*).

Att. 9, 10 aegroto dum anima est, spes est (*while there's life, there's hope*).

Sall. C. 33 petimus libertatem, quam nemo bonus nisi cum anima simul amittit.

Sen. Ep. 4, 4 difficile est animum perducere ad contemptionem animae.

SPEAK.

Dicere, *to express one's ideas in words, used especially of formal or public speaking*; **loqui**, *to articulate words, to speak in the language of common life, in the tone of conversation.* In **dicere** thought and style are involved, in **loqui** words and utterance. *He learned to speak Greek*, Graece loqui didicit; *he learned the art of speaking*, dicere didicit.

Or. 3, 10 neque enim conamur docere eum dicere, qui loqui nesciat; nec sperare, qui Latine non possit, hunc ornate esse dicturum.

Brut. 58 Scipio mihi sane bene et loqui videtur et dicere.

Brut. 31 dicere didicit a dicendi magistris eorumque more se exercuit.

Or. 3, 9 quot oratores, totidem paene reperiuntur genera dicendi.

Fin. 1, 11, 39 hoc ne statuam quidem dicturam pater aiebat, si loqui posset.

Am. 1, 4 Reid nulla videbatur aptior persona, quae de illa aetate loqueretur, quam eius, qui cet.

Lig. 10, 30 ad iudicem sic agi solet, sed ego apud parentem loquor: "Erravit, cet.".

Sall. I. 101 ibi Latine (nam apud Numantiam loqui didicerat) exclamat nostros frustra pugnare.

Brut. 15 latrant enim iam quidam oratores, non loquuntur.

Brut. 58 magni interest quos quisque audiat cottidie domi, quibuscum loquatur a puero, quem ad modum patres, paedagogi, matres etiam loquantur.

Mil. 20 res loquitur ipsa, iudices, quae semper valet plurimum.

Loqui takes the accusative of neuter pronouns, and neuter plural of adjectives and participles, not the accusative of a substantive, unless in the peculiar sense of *perpetually talking about something. He speaks Latin* = lingua Latina (*usually* Latine) loquitur, *not* linguam Latinam loquitur; *don't be always chattering about Catos and Scipios*, ne semper Catones et Scipiones locutus sis. [Verbs of silence, taceo, reticeo, sileo are used with the same constructions as loquor.]

N. Alc. 2 socerum habuit Hipponicum, omnium Graeca lingua loquentium ditissimum.

Tus. 1, 8 scis me Graece loqui in Latino sermone non plus solere quam in Graeco Latine.

Fin. 2, 5, 15 vel Graece loqui vel Latine.

Fin. 2, 8, 24 is haec loquitur.

Tus. 1, 7, 13 pugnantia te loqui non vides?

Fam. 12, 5, 1 loquebantur omnes in Syria te esse, habere copias [*acc. et inf.* = noun].

Caes. C. 1, 23, 3 pauca apud eos loquitur.

L. 3, 11, 13 quid ego legem loquor?

L. 5, 5, 6 quid turres, quid vineas testudinesque . . . loquar?

L. 21, 13, 3 loqui quae loquor apud vos.

L. 5, 54, 5 ne singulas loquar urbes.

Quinct. 16 ne hoc quidem tecum locutus es.

Mil. 23 multi etiam Catilinam atque illa portenta loquebantur.

Par. 6, 3, 50 ne semper Curios et Luscinos loquamur.

To speak to one = cum aliquo (*not* ad aliquem) loqui; *but* ad populum loqui, *to address the people* (Verr. 1, 27).

Att. 8, 14, 2 ego tecum tamquam mecum loquor.

Q. F. 2, 7 (9), 2 cum Crasso se dixit loqui velle.

To speak in the words of Plato = ut Platonis verbis utar.

SPEAK AGAINST.

Dicere in aliquem, *to speak ill of one, to accuse*; **dicere contra** aliquem, *to speak on the opposite side, to refute*. Cicero in Verrem, contra Hortensium dixit.

Sull. 17 regnum est (*it is tyranny*) dicere in quem velis et defendere quem velis

Rosc. A. 44 in quem hoc dicam quaeris, Eruci ?

Clu. 47, 131 in P. Popilium, qui Oppianicum condemnarat, subscripsit L. Gellius.

Or. 3, 56, 213 orationem illam egregiam, quam in Ctesiphontem contra Demosthenem dixerat.

Tus. 5, 8, 21 contra Brutumne me dicturum putas ?

Ac. 2, 19, 63 numquam arbitror contra Academiam dictum esse subtilius.

Brut. 60, 217 cum ille contra me pro Ser. Naevio diceret.

Phil. 2, 1, 2 quid uberius quam mihi et pro me et contra Antonium dicere ?

Quinct. 2 cum praesertim Hortensius contra me sit dicturus.

Att. 4, 18, 3 (16, 11) quem P. Sulla . . . postularat contra dicente et nihil obtinente Torquato.

STAFF.

Baculum, *a staff for support, such as is used in walking;* **scipio**, *a staff for ornament, a more or less costly staff carried by persons of distinction;* **fustis**, *a staff, cudgel, especially for beating with.*

Verr. 5, 54 proximus lictor converso baculo oculos misero tundere coepit.

L. 5, 41 Papirius dicitur Gallo scipione eburneo in caput incusso iram movisse.

Pis. 30 non opus est verbis, sed fustibus.

Caecin. 23, 64 "non fuerunt armati, cum fustibus et cum saxis fuerunt".

STATUE.

Signum is used of *any work of the class of sculpture*, opposed to **tabula** and **pictura**; **statua**, *the statue of a man;* **simulacrum**, *the statue of a god*, or *a personated idea.* **Statua** always and **simulacrum** mostly are full length figures adapted to be set up in public.

Div. 1, 35 equus ante signum Iovis Statoris concidit.

Pomp. 14 signa et tabulas ceteraque ornamenta Graecorum oppidorum.

Pis. 38 statuam istius persimilem deturbant.

Cat. 3, 8 simulacra deorum depulsa sunt et statuae veterum hominum deiectae.

L. 26, 21 simulacrum captarum Syracusarum.

L. 10, 23 simulacra infantium conditorum urbis sub uberibus lupae posuerunt.

Imago and effigies are opposed to simulacrum and statua in that they are principally used of the features or characteristic parts; imago resembles simulacrum as being a representation in any form, likeness being the predominating idea; effigies resembles statua as being a fictile or plastic work, its root (ex + fingo) implying an artistic copy. Hence imago (not effigies) = *an echo.*

Or. 31 Demosthenis nuper inter imagines tuas imaginem ex aere vidi.

Arch. 12 an statuas et imagines (*busts*), non animorum simulacra, sed corporum, studiose multi summi homines reliquerunt (*collected and bequeathed*); consiliorum relinquere ac virtutum nostrarum effigiem nonne multo malle debemus summis ingeniis expressam et politam?

Inv. 2, 1 Helenae simulacrum pingebat.

Tus. 3, 2 gloria virtuti resonat tamquam imago (*glory is as it were the echo of virtue*).

Hor. C. 1, 20, 8 iocosa Vaticani montis imago (*the sportive echo of the Vatican hill*).

Pictura is a general term for *a painting;* tabula (picta), *a picture, with reference to the material on which it is painted.*

Verr. 4, 55 nihil erat ea pictura nobilius.

Or. 3, 7 ratio picturae (*not* tabulae).

Verr. 4, 1 nego ullam picturam neque in tabula neque in textili (fuisse), quin conquisierit.

Verr. 5, 48 quae tabula picta est, quae non deportata sit?

Fin. 5, 1 Epicuri imaginem non modo in tabulis nostri familiares, sed etiam in poculis et in anulis habent (*not only in pictures, but even in cups and signet-rings*).

STAY.

Manere, *to stay*, opposed to *going away;* **remanere**, *to stay behind;* **permanere**, *to stay to the end, to continue to stay;* **(com)morari**, *to tarry as on a journey*, usually owing to some hindrance. **Manere** with accusative, "to await," *e.g.*, L. 26, 13, 18.

L. 40, 10 nec eundo nec manendo insidias evito.

Ac. 2, 48 sermone confecto Catulus remansit, nos ad naviculas nostras descendimus.

Fam. 5, 2, 10 ut in mêa erga te voluntate etiam desertus ab officiis tuis permanerem.

Caes. 5, 12 bello illato ibi permanserunt atque agros colere coeperunt.

Fam. 16, 9 ibi propter tempestatem a.d. VI. Idus morati sumus.

Caes. C. 3, 106 Caesar paucos dies in Asia moratus audiit Pompeium Cypri visum.

STEP.

Passus (passis pedibus), *a step or pace as a measure of length;* **gradus**, *a step as a mode of progression*, figuratively, *a degree, grade.* Passus is the distance between two consecutive heel-marks of the same foot.

Q. F. 3, 1, 2 sese mensum pedibus aiebat passuum tria milia.

Sall. I. 98 cunctos pleno gradu in collem subducit (*he led the whole force at a quick pace up to the hill*).

L. 28, 14 Hispanos presso gradu incedere iubet.

Fam. 11, 28 fateor me ad istum gradum sapientiae non pervenisse (*I admit I have not reached such a height of philosophy*).

Mille passus (*rarely* passuum), *a (Roman) mile* = 1618 *yards:* mille et quingenti passus, *a mile and a half:* duo milia passuum, *two miles.*

STORM (verb).

Oppugnare, *to attack, assault, try to storm*, opposed to obsidere, *to blockade;* **expugnare**, *to take by storm.*

L. 2, 11 Porsena primo conatu repulsus consilia ab oppugnanda urbe ad obsidendam vertit.

Verr. 1, 2 nihil tam munitum est, quod non expugnari pecunia possit.

STRENGTH.

Vis is force, violence, energy, not physical strength, which is **vires**. *Minerva supplied him with more than human strength.* Minerva ei vires plus quam humanas suppeditavit.

Mil. 23 magna est vis conscientiae.

Verg. A. 11, 750 sustinet a iugulo dextram et vim viribus exit.

Caes. 1, 53, 2 viribus confisi tranatare contenderunt.

Caes. 4, 1, 9 multum sunt in venationibus; quae res . . . vires alit.

L. 23, 26, 11 robore animi viriumque aliquantum praestanti.

L. 28, 35, 7 aetas erat in medio virium robore.

Fam. 7, 26, 2 et vires et corpus amisi (*I have lost both strength and flesh*).

L. 8, 38 iam viris vires, iam ferro sua vis, iam consilia ducibus deerant (*now the men had no strength, their swords no pith, and the generals no plans*).

Sen. 11 non sunt in senectute vires. ne postulantur quidem vires a senectute.

L. 1, 25 iamque aequato Marte singuli supererant sed nec spe nec viribus pares.

Strength of mind, robur animi.

STYLE.

Style = **genus dicendi (scribendi)** or **oratio**. **Stilus** is the instrument for writing: figuratively = the action, manner, or mode of writing, or our word "pen," taken in the sense of writer. *A practised pen*, stilus exercitatus.

Or. 5 tria sunt omnino genera dicendi (*there are altogether three styles of oratory*).

Or. 1, 18 spinosa quaedam et exilis oratio (*a kind of prickly and meagre style*).

Or. 1, 33 stilus optimus et praestantissimus dicendi magister (*the pen is the best and most excellent teacher of oratory*).

Brut. 45 huius orationes tantum urbanitatis habent, ut paene Attico stilo (*with an Attic pen*) scriptae esse videantur.

Hor. S. 2, 1, 39 hic stilus haud petet ultro quemquam (*my pen shall not wound any one wantonly*).

SUBJECTS.

Qui alicui **parent**, *or* **qui** alicuius imperio **subiecti sunt**, *sometimes* **cives**. *The subjects of Edward*, qui Eduardo parent. Subiecti is not Latin in this sense.

Leg. 3, 2 omnes antiquae gentes regibus quondam paruerunt.

R. P. 2, 23, 43 sub rege est.

Tac. Agr. 12 olim regibus parebant.

R. P. 3, 25, 37 imperare corpori ut rex civibus suis.

Caes. 7, 1 qui (Galli) iam ante se populi Romani imperio subiectos dolerent.

SUCH.

"Such," introducing a parenthesis, is made by the relative **qui**, sometimes by **pro**. *Such is your moderation*, quae tua est temperantia, *or* qua es temperantia, *or* pro tua temperantia.

Serv. ap. Fam. 4, 5 qui illius in te amor fuit (*such was her affection for you*).

Fam. 7, 13 moriar, ni, quae tua gloria est (*such is your vanity*), puto te malle a Caesare consuli quam inaurari.

Dom. 32, 84 pater tuus si viveret, qua severitate fuit, tu profecto non viveres (*if your father had been still alive, such was his sternness, you certainly would not be living*).

Fam. 7, 2, 1 si mihi permisisses, qui meus amor in te est (*such is my love to you*), confecissem.

Att. 7, 7, 1 si esset factum, quae est tua humanitas, ascripsisses.

Cael. 19, 45 copiam sententiarum atque verborum, quae vestra prudentia est, perspexistis.

Fam. 10, 27, 1 quod mihi pro summa erga te benivolentia magnae curae est.

Fam. 15, 17, 2 hoc tu pro tua sapientia feres aequo animo.

Caes. 5, 41 sperare se pro eius iustitia (*such was his sense of justice*), quae petierint, impetraturos.

Att. 4, 1 pro praeterita mea in te observantia (*considering my past attention to you*).

Qui cannot be so used unless the clause is parenthetic. *You, such is your love for me, rescued me from the flames*, tu, qui est tuus in me amor, me ex flammis eripuisti; *such is your love for me that you rescued me from the flames*, tantus (*or* is, *not* qui) est tuus in me amor ut me ex flammis eripueris.

SUITABLE.

Idoneus, *suitable by quality, nature*, or *circumstances, fit for;* **aptus** (*from* apere, *to fit*), *suitable by art, fitted for;* **utilis**, *suitable in a general sense, serviceable.*

Caes. 2, 8 locus ad aciem instruendam idoneus erat.

Att. 2, 6, 1 nam ad lacertas captandas tempestates non sunt idoneae.

L. 26, 26, 7 insidiis quam castris aptiorem eum (tumulum) crediderat.

Or. 1, 54 si mihi calceos Sicyonios attulisses, non uterer, quamvis essent apti ad pedem.

Off. 3, 12 utile putare quod turpe sit, calamitosum est.

SUSTAIN.

Sustinere is always used, whether literally or figuratively, *of a heavy or an irksome burden.* The intensive **sustentare** is used only figuratively in good prose *to keep up what is more or less infirm, e.g.*, valetudinem. **Fulcire**, *to prop up, to make what is weak or tottering secure.*

Sen. 10 cum Milo umeris sustineret bovem vivum.

Verr. 1, 4 sustinebunt tales viri se tot hominibus honestissimis non credidisse.

Fam. 7, 1 tu istam imbecillitatem valetudinis tuae sustenta et tuere.

Att. 3, 19, 1 nusquam facilius hanc miserrimam vitam vel sustentabo vel, quod multo est melius, abiecero.

Fam. 14, 4, 5 sustenta te, mea Terentia, ut potes honestissime.

Sen. 15 vitis natura caduca, nisi fulta est, ad terram fertur.

Phil. 2, 21 labentem et prope cadentem rem publicam fulcire cupiebatis (*you were desirous of propping up the republic, which was almost tottering to its fall*).

He sustained a defeat, cladem accepit.

SWORD.

Gladius is the usual word for *a sword*; ensis, barring a solitary instance in Livy (7, 10), is peculiar to poetry. **Ferrum**, *iron*, is frequently used, by metonymy, for *a sword*, almost always if the sense is general or abstract, *e.g.*, ferro (*not* gladio) ignique, *by fire and sword.*

In metonymy one word is put for another related to it; *e.g.*, Or. 3, 42 "Neptunus" pro "mare," "curia" pro "senatu," "toga" pro "pace," "arma" ac "tela" pro "bello". In metaphor a word or phrase is transferred from one subject and applied in a figurative sense to another; *e.g.*, Sest. 9 clavum tanti imperii tenere et gubernacula rei publicae tractare.

Caes. C. 3, 93 celeriter gladios strinxerunt (*drew their swords*).

Caes. 1, 25 gladiis destrictis in eos impetum fecerunt.

Sall. C. 58 ferro iter aperiundum est.

Phil. 11, 14 huic urbi ferro ignique minitantur.

L. 22, 39 plures fame quam ferro absumpti.

L. 40, 10 quid illis defuit nisi ferrum?

TAKE AWAY.

Demere, *to take a part from a whole*, or *an item from a budget*, or *a burden from its bearer, e.g.*, partem de die, secures

de fascibus; **eximere**, *to take out of, free from, exempt, e.g.*, dentem, agrum de vectigalibus; "plerumque de mala re dicitur": **adimere**, *to take to oneself*, hence *naturally used of a good thing, to take a possession from its possessor, e.g.*, vitam, libertatem. We say **adimere alicui aliquid, eximere aliquem ex** *or* **de aliqua re**, and **demere alicui aliquid**, *e.g.*, iugum, curam, sollicitudinem, but **demere de** *of a part from a total, e.g.*, de sorte demere, *to take from capital.*

Ac. 2, 16 cum aliquid gradatim additur aut demitur (*when a gradual addition or diminution takes place*).

L. 1, 12 deme terrorem Romanis, fugamque foedam siste.

L. 9, 11 i, lictor, deme vincla Romanis.

N. D. 3, 34 Dionysius Æsculapi barbam demi iussit.

Or. 23 primum igitur oratorem tanquam e vinculis numerorum eximamus.

N. Att. 10 Antonius Canum de proscriptorum numero exemit.

Verr. 5, 32 aditum litoris Syracusanis ademerunt.

L. 30, 44 tunc flesse decuit, cum adempta sunt nobis arma (*the proper time to shed tears was when our arms were taken from us*).

1.—**Adimere** implies the exercise of a power or authority which commands submission; **eripere**, *to take by force, to snatch;* **surripere**, *to take by stealth, to purloin;* **auferre** is a general expression for *taking away*, or *carrying off*, and does not of itself imply or exclude the owner's consent.

Off. 1, 14 multi eripiunt aliis, quod aliis largiantur.

L. 5, 51 obsessam (urbem) ex hostium manibus eripuimus (not here "hostibus ex manibus").

Caecil. 5 quod auri, quod argenti, quod ornamentorum in meis urbibus fuit, id mihi tu eripuisti atque abstulisti.

Par. 6, 3 virtus nec eripi nec subripi potest.

Fam. 13, 77 servus multos libros surrupuit.

2.—**Eripere**, *to rescue*, is followed by **ex**; when it means *to snatch away*, it takes the dative of the person, or **e** or **de** with ablative of thing (Reid Sull. 9). *He rescued me from the flames*, me ex flammis eripuit; *he snatched the book out of my hands*, mihi librum e manibus eripuit.

Caes. 4, 12 fratrem ex periculo eripuit.

Verr. 1, 4 ex manibus populi Romani eripi nullo modo potest.

Par. 4, 1, 29 si illam mentem, unde haec consilia manarunt, mihi eripuisses.

TAKE UP ARMS.

Sumere arma, *to take up arms as a deliberate act — to declare* or *commence war;* **capere arma**, *strictly, to take arms into one's hands, then, in a general sense, to have rceourse to arms.*

Att. 9, 11a, 2 semper pacis auctor fui nec sumptis armis belli ullam partem attigi (*I always counselled peace, and after hostilities had begun, I took no part whatever in the war*).

L. 2, 43 ab Aequis arma sumpta.

L. 3, 19 nisi Latini sua sponte arma sumpsissent, capti et deleti eramus.

L. 22, 5 tantum aberat, ut sua signa noscerent, ut vix ad arma capienda competeret animus (*that they had scarcely presence of mind to take up their arms*).

L. 1, 25 foedere icto trigemini sicut convenerat arma capiunt.

L. 21, 42, 3 alacer inter gratulantes gaudio exsultans cum sui moris tripudiis arma raptim capiebat.

L. 25, 18, 12 permissu eorum arma cepit equumque conscendit.

TEMPEST.

Tempestas, *weather*, especially in malam partem, *a storm, a tempest*; **procella**, *a furious wind*; **turbo**, *a whirlwind, a tornado*. **Tempestas** is generic, comprising all ingredients of the storm. **Procella** *and* **turbo** = *a storm of wind*, the latter as localised, the former as spreading itself far and near (Munro, Lucr. 6, 259).

Q. F. 2, 6 navigationem, dum modo idonea tempestas sit, ne omiseris.

L. 39, 46 tempestas cum magnis procellis coorta.

Hor. S. 1, 4, 31 uti pulvis collectus turbine (*like the dust-cloud of a tornado*).

TERRITORY.

Fines, with reference to the boundaries, **ager**, with reference to the surface or soil. We say "fines latissimi," but "feracissimi agri".

Caes. 6, 22 neque quisquam agri modum certum aut fines habet proprios.

Caes. 1, 31 Ariovistus in Sequanorum finibus consedit tertiamque partem eorum agri, qui erat optimus totius Galliae, occupavit.

Pomp. 6 Asia ubertate agrorum facile omnibus terris antecellit.

THAN.

The **ablative of comparison** is used, especially in negative and quasi-negative sentences, instead of the nominative or accusative with **quam**: only in poetry, and very rarely, instead of the other cases.

(*a*) The ablative means *starting* or *judging from*, and it always implies a positive standard, *i.e.*, it cannot be used when we start from zero. *Judging from Hortensius, Cicero was more eloquent*, Cicero erat eloquentior Hortensio. *The Cyclops himself was no wiser than the ram*, nihilo erat ipse Cyclops quam aries (*not* ariete) prudentior.

(*b*) Hence the ablative is naturally used when we start from an object possessing the quality in question in a superlative degree. *Sweeter than honey*, dulcior melle (*not* quam mel). *Whiter than snow*, nive candidior.

(*c*) The ablative is always used when an object is compared with itself in reference to a distinguishing characteristic. *Davus surpasses himself in finesse*, Davus Davo callidior est.

(*d*) So always **alius alio** = *one* (*more*) *than another. There must be degrees of happiness*, alium esse alio beatiorem necesse est.

(*e*) Relative pronouns attaching a negative clause to a definite antecedent always take the ablative in place of **quam.** *The Punic war, the greatest the Romans ever carried on*, Punicum bellum, quo nullum maius Romani gessere.

(*f*) **Quam** is necessarily used where the ablative would lead to ambiguity. *I hold Lucius more dear than Tatius*, Lucium quam Tatium (*not* Tatio) cariorem habeo. *The earth is larger than the moon*, terra maior est quam luna. *The sun is larger than the earth*, sol maior est terra *or* quam terra.

(*g*) The ablative cannot be used with an adjective which does not belong to the members of the comparison, but to another word. *To none a greater grief than to thee*, nulli flebilior quam tibi.

(*h*) Comparative adverbs are generally followed by **quam**, rarely (except in poetry) by other than the idiomatic ablatives **opinione, spe, exspectatione, aequo** (in Livy and later writers **solito, iusto, dicto**, etc.). *Quicker than all hoped*, spe omnium celerius.

Am. 8 nihil est virtute amabilius.

Ov. A. A. 1, 475 quid magis est saxo durum, quid mollius unda?

Curt. 6, 34 hic Attalo, quo graviorem inimicum non habui, sororem suam in matrimonium dedit.

R. P. 1, 10 quem auctorem locupletiorem Platone laudare possumus? (*what more trustworthy authority can we quote than Plato?*).

Sen. 10 ex eius lingua melle dulcior fluebat oratio (*from his tongue words flowed sweeter than honey*).

Hor. Ep. 2, 1, 112 invenior Parthis mendacior.

Hor. C. 1, 16, 1 o matre pulchra filia pulchrior.

R. P. 2, 14, 27 sequamur . . . Polybium nostrum, quo nemo fuit in exquirendis temporibus diligentior (*than whom no one was more careful*, etc.).

Cat. 1, 3 luce sunt clariora nobis tua consilia omnia.

Fin. 5, 28 (respondebunt), nihilo beatiorem esse Metellum quam Regulum (*they will answer that Metellus was no happier than Regulus*).

Q. F. 3, 1, 1 offendi Diphilum Diphilo tardiorem.

Att. 7, 2, 3 epistulas tuas sescentas accepi, aliam alia iucundiorem (*I have received no end of letters from you, every one more charming than another*).

Ac. 2, 41, 128 nec enim possunt dicere aliud alio magis minusve comprehendi.

Fam. 7, 24, 2 Sardos venalis alium alio nequiorem (*every one worse than another*).

L. 2, 59, 2 multo Appio quam Fabio violentior fuit.

Att. 12, 15 secundum te nihil est mihi amicius solitudine.

Catull. 99, 3 Ellis amplius horam suffixum in summa me memini esse cruce.

Fin. 5, 27, 81 quid minus probandum quam esse aliquem beatum?

Hor. Ep. 1, 10, 11 pane egeo, iam mellitis potiore placentis (*I want bread, which I like better now than honeyed cakes*).

Hor. C. 1, 8, 9 cur olivum sanguine viperino cautius vitat? (*why does he shun oil more cautiously than viper's blood?*).

L. 26, 13 Capuae infestiores quam Carthagini sunt.

Brut. 1 opinione omnium maiorem animo cepi dolorem (*I experienced more heartfelt grief than was generally thought*).

Fam. 14, 23 Caesar opinione celerius venturus esse dicitur.

L. 26, 26 serius spe omnium venit (*he arrived later than all hoped*).

Cat. 4, 3, 6 latius opinione disseminatum est hoc malum.

Phil. 11, 5, 12 Cafo, quo neminem veterani peius oderunt.

1.—Where the first member involves a predication which is inadmissible in the second, or where difference of time is distinctly expressed or implied, a new sentence is formed with quam.

You have slain a better man than yourself, meliorem, quam ipse es, virum occidisti. *He is weaker to-day than yesterday*, hodie infirmior est, quam fuit heri.

Att. 9, 11A magis idoneum, quam ego sum, ad eam causam profecto reperies neminem (*you will assuredly find no one better fitted for such a task than I am*).

L. 26, 15 me quoque iube occidi, ut gloriari possis multo fortiorem, quam ipse es, virum abs te occisum esse.

Verr. 4, 20 (Verres) homini non gratiosiori quam Calidius est (*not* quam Calidio) Curidio argentum reddidit.

Q. F. 2, 3, 3 Pompeius dixit se munitiorem fore, quam Africanus fuisset (*Pompey said that he should be better secured than Africanus*).

Fam. 7, 23, 4 ut eius rei tu cupidior sis, quam ego sum.

2.—But where the first object is an accusative, the second is sometimes put in the same case by attraction.

I have not come across a more acute fellow than Phormio, ego hominem callidiorem vidi neminem quam Phormionem (= quam Phormio est).

Planc. 12 hominem inferiorem quam te aedilem factum esse miraris?

Fam. 5, 7 ut tibi multo maiori, quam Africanus fuit (*not* quam Africano), me non multo minorem quam Laelium (= quam Laelius fuit) facile et in re publica et in amicitia adiunctum esse patiare.

THANKFULNESS.

Gratias agere, *to express one's thankfulness in words*; **gratiam referre**, *to express one's thankfulness by deeds*; **gratiam habere**, *to feel thankful*.

Marc. 11 maximas tibi omnes gratias agimus; maiores etiam habemus.

Fam. 5, 11 tu mihi non modo habuisti gratiam, verum etiam cumulatissime rettulisti.

Off. 2, 20 inops etiam referre gratiam non potest, habere certe potest.

Fam. 14, 4 huic utinam aliquando gratiam referre possimus! habebimus quidem semper.

The plural of "gratia" is always used with "agere," while the singular is the normal construction with "referre" and "habere".

Phil. 3, 15 ut honores eis habeantur gratiaeque referantur (gratiae plural of attraction).

THAT OF.

"That" and "those" in the expressions "that of," "those of," have the nature of true pronouns, and are expressed by

means of the article in Greek, but never by **hic**, **ille**, or **is** in Latin. The substantive is either repeated or understood. *He preferred the death of Epaminondas to that of Caesar,* Epaminondae mortem Caesaris morti anteposuit; *does the moon shine by its own light or by that of the sun?* utrum luna suo lumine an solis utitur?

Fin. 2, 30 Leonidae mortem huius morti antepono.

Fin. 3, 22 animi lineamenta pulchriora sunt quam corporis (*the features of the mind are fairer than those of the body*).

Mil. 36 cur non id meo capite potius luitur quam Milonis?

Cf. Arch. 11 nullum enim virtus aliam mercedem desiderat praeter hanc laudis et gloriae (hanc = *that of which I am just now speaking*).

Caecil. 11 nam cum omnis adrogantia odiosa est, tum illa ingeni atque eloquentiae multo molestissima (**illa** is descriptive of, not substituted for, **adrogantia** = *the well-known*).

Verr. 1, 40, 76 flebat . . . pater de filii morte, de patris filius (*the father was weeping for the death of his son, the son for that of his father*).

Tus. 1, 19, 43 nulla est celeritas, quae possit cum animi celeritate contendere (*there is no swiftness which can compare with that of the spirit*).

Tus. 5, 23 cum huius vita . . . Platonis aut Archytae vitam comparabo.

Att. 4, 1, 4 ibi mihi Tulliola mea fuit praesto natali suo ipso die, qui casu idem natalis erat et Brundisinae coloniae et tuae vicinae Salutis.

1.—The substantive is usually omitted where it would be repeated in the same case, or where the case is indicated by a preposition. *The speeches of Demosthenes are superior to those of Cicero,* Demosthenis orationes meliores sunt quam Ciceronis, *or* Demosthenis orationes meliores sunt orationibus Ciceronis; *the will of the son depends on that of the father,* voluntas filii ex patris pendet (la volonté du fils dépend de celle du père).

Cael. 32 meam domum diruit, mei fratris incendit.

Phil. 9, 5 nemo umquam unici filii mortem magis doluit, quam ille maeret patris.

Fin. 5, 29 ille Metelli vitam negat beatiorem quam Reguli.

Phil. 11, 4 quis est qui possit conferre vitam Treboni cum Dolabellae? (*with that of Dolabella*).

Att. 16, 2 duas epistulas accepi, unam a meo tabellario, alteram a Bruti.

Cf. Phil. 7, 6 Gracchorum potentiam maiorem fuisse arbitramini, quam huius gladiatoris futura sit?

Att. 12, 21 Catonem primum sententiam putat dixisse; et, cum ipsius Caesaris (*that of Caesar*) tam severa fuerit, consularium (*those of men of consular rank*) putat leniores fuisse.

Caes. 3, 13, 1 carinae aliquanto planiores quam nostrarum navium.

Att. 2, 13, 2 neminem adhuc offendi, qui haec tam lente, quam ego fero, ferret.

2.—But there are cases in which the substantive must be repeated. *Caesar opposed his own authority to that of the Senate,* Caesar senatus auctoritati suam opposuit (here no doubt is left that **auctoritatem** is understood). *He opposed the authority of Cicero to that of Caesar,* Ciceronis auctoritatem Caesaris auctoritati opposuit (he might oppose

Cicero's authority to Caesar's legions or to anything else). *He preferred his own safety to that of his father*, patris saluti suam anteposuit; *he preferred the safety of his country to that of his father*, patriae salutem saluti patris anteposuit.

The repetition of the substantive may be sometimes avoided by altering the construction of the sentence. *He compared his labour to that of Hercules*, laborem suum labori Herculis comparavit, *or* labori Herculis suum comparavit, *or* laborem suum cum Herculis comparavit.

Off. 3, 23 patriae salutem anteponet saluti patris.

Fin. 5, 15, 38 ita fiet, ut animi virtus corporis virtuti anteponatur.

L. 27, 42 Hannibal copiis eius ad suas additis Venusiam repetit.

3.—Abbreviated expressions are sometimes found where the property of one person is compared with another person = *comparatio compendiaria*.

Or. 1, 44 si cum Lycurgo et Dracone et Solone nostras leges conferre volueritis (= cum legibus Lycurgi, etc.).

Or. 1, 44 hominum nostrorum prudentiam ceteris omnibus et maxime Graecis antepono (= ceterorum omnium prudentiam).

N. D. 2, 61 vita existit par et similis deorum (= vitae deorum).

THE.

There are various modes of supplying the want of a Latin word corresponding to the article "the".

1.—By an adjective pronoun.

(*a*) When it refers to something going before = *the aforesaid*. *He resolved to kill the consul and hid himself in the senate-house for the (aforesaid) purpose*, consulem occidere statuit, seque ad eam rem in curiam abdidit; *Pythagoras came to Italy, Superbus being king at the time*, Pythagoras in Italiam venit, Superbo eo tempore regnante; *in the time of Superbus, Pythagoras came to Italy*, temporibus Superbi Pythagoras in Italiam venit (here temporibus is sufficiently defined by Superbi).

Or. 2, 86, 352 quom . . . cecinisset id carmen, quod in eum scripsisset.

Mil. 18, 47 liberatur Milo non eo consilio profectus esse, ut insidiaretur.

Caes. 6, 35, 6 infra eum locum, ubi pons erat perfectus.

Att. 7, 16, 1 de mandatis Caesaris . . . scripsi ad te litteris iis, quas a. d. V. Kal. Capua dedi.

Sall. C. 50 Silanus primus sententiam rogatus, quod eo tempore (*at the time*) consul designatus erat.

Sall. I. 93 ei negotio proxumum diem constituit (*he fixed the following day for the attempt*).

(*b*) When it is followed by a restrictive relative or other defining clause. *He entered the senate-house with the intention of killing the consul*, curiam eo consilio ingressus est, ut consulem occideret; *if I succeed in portraying the orator you are in quest of*, si eum oratorem, quem quaeris, expressero.

Or. 2, 32 haec ego non eo consilio disputo, ut homines eruditos redarguam.

Ac. 2, 4 ea pars, quae contra Philonem erat, praetermittenda est (*the disquisition against Philo must be passed over*).

Q. F. 1, 4 sed de hoc scripsi ad te in ea epistula, quam Phaethonti dedi (*in the letter I sent by Phaethon*).

Sall. I. 61, 1 in eis urbibus, quae ad se defecerant . . . praesidia imponit.

2.—By a dependent interrogative. *I know the grief you feel*, scio quam (*or* quantum) doleas; *you see the little I am contented with*, vides quam parvo contentus sim; *you see the* (*great*) *sacrifice I have made*, vides quantam iacturam fecerim. Si scissem in quo periculo esses (*the danger in which, etc.*), statim ad te advolassem (Cic.).

L. 10, 5, 4 cernit ex superiore loco in quanto discrimine praesidium esset (*the critical situation of the garrison*).

Att. 1, 18 nunc vides quibus fluctibus iactemur.

Sull. 9 non sum nescius quanto periculo vivam.

3.—By a relative clause. *The party on the hill*, qui in monte erant = οἱ ἐπὶ τῷ ὄρει; *the men on board*, qui in nave sunt = οἱ ἐν τῇ νηὶ ὄντες.

Caes. C. 2, 43 qui in classe erant, proficisci properabant.

4.—By a circumlocution by means of "sic" or "ita". *They define anger as the violent desire of revenge*, iracundiam sic definiunt, ut ulciscendi libidinem esse dicant; or iracundiam sic definiunt; ulciscendi libidinem (Nägelsbach).

Fin. 5, 26 percipiendi vis ita definitur a Stoicis, ut negent quidquam posse percipi, nisi tale verum, quasi falsum esse non possit.

Fin. 2, 4, 13 vitiosa res, ut Stoici putant, qui eam sic definiunt.

5.—By adverbs used as adjectives. *The succeeding kings*, deinceps reges; *the surrounding country*, ager circa.

L. 37, 17 agrum circa Romani hostiliter depopulati sunt.

Serv. ap. Fam. 4, 5, 4 coepi regiones circumcirca prospicere (*I began to contemplate the surrounding places*).

L. 24, 3, 3 templum . . . sanctum omnibus circa populis.

L. 23, 27, 2 omni circa agro potiuntur.

6.—In the case of proper names defined by an adjective of quality the class stands in opposition to the individual. *The learned Cato*, Cato, vir doctissimus, *or* Cato ille doctus (*not* Cato doctus); *the sagacious Nasica*, Nasica, vir prudens, *or* Nasica ille prudens; *the famous Corinth*, Corinthus, urbs nobilissima. But *Laelius the Wise*, Laelius Sapiens (Sapiens being a cognomen); *Alexander the Great*, Alexander Magnus.

Att. 2, 13, 2 cuius cognomen una cum Crassi Divitis cognomine consenescit (the text is doubtful).

Verr. 1, 43 Annia, pecuniosa mulier, testamento fecit heredem filiam (*the wealthy Annia*).

Rab. Post. 9 Callisthenem, doctum hominem, comitem Magni Alexandri, ab Alexandro necatum.

N. D. 3, 32 cur omnium crudelissimus tam diu Cinna regnavit? (here crudelissimus = cum crudelissimus esset).

Exceptions occur in epistolary and familiar style. Ego et suavissimus Cicero valemus, *I and our sweet pet Cicero are well* (Fam. 14, 5); ego cum tuo Servio iucundissimo coniunctissime vivo, *I am on terms of the greatest intimacy with your charming friend Servius* (Fam. 13, 27); Cicero bellissimus (Fam. 14, 7, 3).

7.—With comparatives = *on this account*, eo. "This is not the usual definite article but the instrumental case of it" (Skeat). *I am the better for your inquiries after me*, eo melior sum, quod de me percontaris; *he was the more distinguished as he was the son of a distinguished father*, eo clarior quod clari patris filius fuit; cf. *of the two sons Marcus was the more distinguished*, ex duobis filiis Marcus clarior fuit.

Am. 1 meministi profecto, et eo magis quod Sulpicio utebare multum.

He is very learned for the times, doctissimus est, ut his temporibus; *he was very learned for the times*, doctissimus fuit, ut illis temporibus.

THE—THE = *in what degree, in that degree*, tanto—quanto, or eo—quo, the clause with quanto or quo often preceding. *The sooner the better*, quanto citius, tanto melius; *the denser the atmosphere, the nearer to the earth*, eo crassior aer est, quo terris propior. In general propositions, instead of the comparative, we may use the superlative with ut quisque—ita, or with quisque alone. *The better a man is, the more reluctant he is to esteem others bad*, ut quisque est vir optimus, ita difficillime alios improbos suspicatur; *the braver a man is, the more generous he is*, fortissimus quisque liberalissimus est.

L. 2, 51 quo plures erant (Veientes), eo maior caedes fuit (*the more numerous the Veientes were, the greater the slaughter was*).

N. D. 1, 22 quanto diutius considero, tanto mihi res videtur obscurior.

Mil. 9 quanto ille plura miscebat, tanto hic magis in dies convalescebat.

Sall. C. 52 quanto vos attentius ea agetis, tanto illis animus infirmior erit.

Off. 1, 19 quo difficilius, hoc praeclarius (*the greater the difficulty the greater the glory*).

Att. 11, 11 eo gravior est dolor, quo culpa maior.

L. 34, 7 quo plus potestis, eo moderatius imperio uti debetis.

Sen. 18 potest enim quidquam esse absurdius quam quo minus viae restat eo plus viatici quaerere?

Att. 15, 15, 4 Cicero noster quo modestior est, eo magis me commovet.

Or. 1, 26, 120 ut enim quisque optime dicit, ita maxime dicendi difficultatem . . . pertimescit.

L. 25, 38, 2 hoc imperium, ut amplum iudicio vestro, ita re ipsa grave ac sollicitum esse.

Phil. 1, 8 ut quisque sordidissimus videbitur, ita libentissime severitate iudicandi sordes suas eluet.

Sall. I. 31 quam quisque pessume fecit, tam maxume tutus est (*the more criminal each man's conduct has been, the greater is his security*).

Fin. 2, 25 optimum quidque rarissimum est (*the higher any kind of excellence is, the scarcer it is*).

THEORY.

Ratio, *theory*, opposed to exercitatio or usus, *practice*.

Or. 3, 21 qui ad eam rationem (*theory*) adiungat hunc usum exercitationemque dicendi.

Or. 3, 24 verborum eligendorum et collocandorum facilis est vel ratio vel sine ratione ipsa exercitatio.

Caes. 4, 1 sic neque agri cultura nec ratio atque usus belli intermittitur.

Rationem alicuius rei habere, *to take into consideration.*

Sen. 11 habenda ratio valetudinis, *health has to be taken into account.*

THIS (THAT).

Hic = *that which is near to the speaker in place, time* or *idea;* iste = *that which is near to the person addressed;* ille = *that which is comparatively remote from both.* Is is a

pure demonstrative, and, unlike **hic**, **ille**, and **iste**, never in itself involves a predication. Hence, unless it refers to a person or thing previously named, it must be followed by a relative or other defining clause. **Is** cannot, for example, express *that which follows* **hic**. *The following are the words*, **verba haec sunt**. *Virtue has this advantage, that it delights*, **virtus habet hoc** (*not* **id**), **ut delectet**. But **ita**, which is allied to **is**, can be used to express *as follows*. Cat. 3, 5 **erant autem sine nomine, sed ita**, *the letter was anonymous, but ran as follows*. **Hic et ille, ille et ille**, are used for distribution; *e.g.*, *this and that*, **hoc et illud**; *this and that man*, **ille et (aut) ille**.

Att. 12, 18 longum illud tempus, cum non ero, magis me movet quam hoc exiguum.

Att. 10, 8 tempus est nos de illa perpetua iam, non de hac exigua vita cogitare.

Att. 4, 3 nova quaedam divina mitto; sed haec summa est.

Am. 1 Cato, quo erat nemo fere senior temporibus illis.

Top. 11 si hoc est, illud non est.

Rosc. A. 21 credo quaesisse, num ille aut ille defensurus esset.

Verr. 1, 20 non dicam illinc hoc signum ablatum esse et illud.

Verr. 11 ita fiet, ut tua ista ratio existimetur astuta, meum hoc consilium necessarium.

N. D, 1, 21 non ille, ut plerique, sed isto modo, ut tu, distincte, graviter, ornate (dicebat) (*he did not speak as most do, but in that manner of yours, clearly, impressively, elegantly*).

R. P. 6, 24 nec enim tu is es, quem forma ista declarat.

Caes. 4, 17, 2 rationem pontis hanc instituit (*the following is a plan of a bridge he resolved upon*).

L. 4, 4, 10 quod privatorum consiliorum ubique semper fuit, . . . id vos sub legis superbissumae vincula conicitis.

Top. 11, 46 eius generis haec sunt . . .

Caes. 3, 7, 2 eius belli haec fuit causa.

Sall. C. 50, 5 huiusce modi verba locutus est.

Ter. Phorm. 5, 9, 2 (991) quis hic homost?

Leg. 1, 1, 1 lucus quidem ille et haec Arpinatium quercus agnoscitur saepe a me lectus in Mario.

Att. 6, 3, 3 digna eis libris, quos tu dilaudas.

Or. 1, 37, 170 praecipue in hoc ferendum et laudandum puto, quod cet.

Verg. A. 8, 466 filius huic Pallas, illi comes ibat Achates.

Clu. 7, 22 haec cum agere instituisset, oppressa morbo est.

Caes. C. 1, 32, 7 sin timore defugiant illi (for the second person in direct), se oneri non defuturum.

Fin. 1, 8, 28 unam rem explicabo, eamque (*and that too*) maximam.

L. 22, 22, 7 id agebat, ut quam maxumum emolumentum novis sociis esset.

1.—Hic is used of *what is present*, or *linked with the present, modern ;* hic cultus, *modern civilisation ;* haec licentia, *present day licence ;* haec hiems, *the present winter ;* haec tempora, hi mores, *the present times, the present manners ;* hic dies, *to-day ;* his paucis diebus, *a few days ago* (abhinc paucos dies) ; his duobis mensibus, *within the last two months ;* hi mores, *the spirit of the age.* Noster = *our, belonging to us.* Vergilius noster, Ennius noster.

Pl. Mil. 2, 3, 62 (334) hic obsistam, ne imprudenti huc ea se subrepsit mihi.

Pl. Most. 1, 3, 77 (234) ut . . . haec sit heres.

L. 4, 4, 3 decem viros legibus scribendis intra decem hos annos creavimus.

L. 6, 4, 11 opus vel in hac magnificentia urbis conspiciendum.

Fam. 7, 4 me hoc biduo aut triduo exspecta.

Att. 2, 19, 2 hunc statum, qui nunc est.

Caes. 6, 19, 2 huius omnis pecuniae coniunctim ratio habetur fructusque servantur.

L. 2, 41, 3 tum primum lex agraria promulgata est, numquam deinde usque ad hanc memoriam . . . agitata.

Som. Scip. 2 hanc (urbem) hoc biennio evertes (*in less than two years*).

R. P. 1, 37 his annis quadringentis Romae rex erat (*four hundred years ago or less*).

Brut. 35 Catulus non antiquo illo more, sed hoc nostro, eruditus (*not in that ancient fashion, but in this modern one of our own*).

2.—Ille is used of a well-known or celebrated person or thing. Alexander ille Magnus, *the famous Alexander the Great ;* Medea illa, *the notorious Medea ;* illud Solonis, *the well-known saying of Solon.*

Tus. 5, 36 hic est ille Demosthenes (*the great Demosthenes*).

N. Thras. 4 Pittacus ille (*the illustrious Pittacus*).

Fin. 2, 4 maiores nostri ab aratro adduxerunt Cincinnatum illum, ut dictator esset.

N. Ag. 6, 1 accidit illa calamitas apud Leuctra Lacedaemoniis.

Verg. A. 2, 274 quantum mutatus ab illo Hectore, qui redit exuvias indutus Achilli.

Tus. 1, 30, 74 dominans ille in nobis deus.

3.—The neuter illud often serves to introduce an emphatic statement = *the following.*

Fam. 14, 14 etiam illud verendum est, ne brevi tempore fames in urbe sit.

Fam. 2, 12 illud moleste fero, nihil me adhuc his de rebus habere tuarum litterarum.

Brut. 56 in his oratoribus illud animadvertendum est, posse esse summos, qui inter se sint dissimiles.

Arch. 7 etiam illud adiungo, saepius ad laudem naturam sine doctrina quam sine natura valuisse doctrinam.

4.—Ille = *the other*, hence used to mark a change of person or subject. *The father called his son, but he would not come,* pater filium vocavit, ille autem venire noluit ; *the father called his son and admonished him,* pater filium vocavit admonuitque.

N. Dat. 11 quem (locum) cum digito monstraret, et ille (*the other*) respiceret, aversum ferro transfixit.

Am. 16 non est igitur amici talem esse in eum, qualis ille in se est.

Sest. 3 ad eum filiam eius adduxit, ut ille aliquam partem maeroris sui deponeret.

Am. 20, 73 primum quantum ipse efficere possis, deinde etiam quantum ille, quem diligas atque adiuves, sustinere.

5.—Iste is used of an object that is pointed to. *Give me that gold cup there*, da mihi istud aureum poculum.

Sen. 17 multae istarum arborum mea manu sunt satae.

6.—Iste is also used of an opponent in a law-suit, in opposition to hic, *my client, the man near me*, and hence to express *contempt* or *dislike*. Ille is used of an opponent, when the orator is speaking of him by way of explanation; iste, when he is speaking at him. Even hic is employed, when an adversary is contrasted with others who are more remote.

Verr. 2, 18 quae est ista praetura? (*what sort of praetorship is that of yours?*).

Cat. 1, 7 nunc vero quae tua est ista vita?

Verr. 2, 39 aderat in senatu pater istius.

Sull. 12 mihi de memet ipso tam multa dicendi necessitas quaedam imposita est ab illo.

Verr. 4, 22 tum testes ex Sicilia dabo, quem volet ille (Verres) eligat, quem ego interrogem.

Verr. 4, 14 ait ille (Verres) idem sibi videri.

Verr. 4, 4 idcirco nemo superiorum attigit, ut hic (= Verres) tolleret?

Verr. 4, 22 hic emblemata evellenda curavit (hic = Verres, opposed to the absent Eupolemus).

Verr. 5, 56 Cyclops alter multo inportunior; hic enim totam insulam obsidebat, ille Aetnam solam tenuisse dicitur.

Cat. 2, 8 exponam vobis, Quirites, ex quibus generibus hominum istae copiae comparentur.

Cat. 2, 10, 23 verum tamen quid sibi isti miseri volunt?

Verr. 4, 52, 116 eum isto praetore Cilicum myoparoni praedonibusque patuisse.

Verr. 1, 35, 89 manent istae litterae Mileti, manent et, dum erit illa civitas, manebunt.

Ros. 6, 17 duo isti sunt T. Roscii (quorum alteri Capitoni cognomen est, iste, qui adest, Magnus vocatur) homines eius modi.

7.—Is is used in correlation to a relative, or in reference to something previously mentioned. *We praise those like ourselves*, laudamus eos, qui nostri sunt similes, *or* laudamus nostri similes; *they attacked them while crossing*, eos transeuntes aggressi sunt; *they attacked those crossing*, transeuntes (*without* eos) aggressi sunt. Is qui is used even of the first person (*cf.* Dräger, *Hist. Synt.*, § 479).

Caecil. 4 eos, qui adsunt, appellabo.

Att. 16, 2, 2 ut ii, qui debent, non respondeant ad tempus.

L. 21, 5, 12 quod metu cessisse credebant hostem, id morari victoriam rati.

L. 9, 9 tridui iter expeditis erat (*it was a march of three days for those lightly equipped*).

Caes. 7, 85 laborantibus submittit.

Ac. 2, 20, 66 nec tamen ego is sum, qui nihil umquam falsi adprobem.

8.—*And that* (*too*), emphasising some quality of a foregoing word = et is (quidem), isque, atque is. *They lived in one house, and that a*

small one, una in domo, et ea quidem angusta, vivebant. The neuter id is used, if the reference is to the assertion in general = καὶ τοῦτο. *He replied, and that too at great length*, respondit idque multis verbis.

Am. 27 una domus, idem victus, isque communis.

Fin. 1, 20 at vero Epicurus una in domo (*school*), et ea quidem angusta, quam magnos tenuit amicorum greges!

L. 4, 57 uno atque eo facili proelio caesi ad Antium hostes.

Phil. 2, 27 totos dies potabatur, atque id locis pluribus.

Phil. 5, 12 bello decertandum est, idque confestim.

9.—Hic, qui (with interpunctuation) is distinguished from is qui in that in the former qui is simply explicative, in the latter determinative. Is qui (ii qui) = celui qui (ceux qui) *one who*, or *a man who* (*those who*); hic, qui = celui-ci lequel, *this one before us, this one we are speaking or thinking about*).

Phil. 1, 10 de his tamen legibus, quae promulgatae sunt, saltem queri possumus; de eis, quae iam latae dicuntur, ne illud quidem licuit (the clause "quae promulgatae sunt" is explicative and might be omitted).

Caes. 1, 40, 6 propterea quod, quos aliquamdiu inermes sine causa timuissent, hos postea armatos ac victores superassent.

Fin. 2, 2 hunc ipsum finem definiebas id esse, quo omnia, quae recte fierent, referrentur.

Phil. 14, 5 is enim demum est iustus triumphus, cum bene de re publica meritis testimonium a consensu civitatis datur (here the cum clause defines).

Fam. 11, 8 Romae dilectus habetur totaque Italia, si hic dilectus appellandus est, cum ultro se offerunt omnes (here the cum clause expands).

THREE.

Tres, *three;* **terni**, *three each*, or *three by three. He gave the children three apples*, tria mala pueris dedit; *he gave his sister's children three apples each*, terna mala sororis liberis dedit. **Trini** is used instead of **tres** with substantives of plural form with singular meaning. *Three camps*, trina castra; *three letters*, trinae litterae; *three letters each*, ternae litterae; *three letters* (*of the alphabet*), tres litterae.

L. 41, 21 tres simul soles effulserunt.

Or. 59 ternae autem sunt utriusque partes.

Fam. 9, 22 cum loquimur "terni," nihil flagitii dicimus.

Fam. 15, 16 ego, si semper haberem, cui (litteras) darem, vel ternas in hora darem.

L. 34, 42, 1 in dies ternos supplicatio ab senatu decreta est.

Three days, triduum = *a space of three days*; tres dies = *three separate days*.

Caes. C. 3, 40 triduum moratus discessit.

Fam. 7, 4 me hoc biduo aut triduo exspecta.

Tus. 2, 17, 40 aniculae saepe inediam biduum aut triduum ferunt.

L. 43, 13 Apollo triduum ac tres noctes lacrimavit.

L. 39, 13 tres in anno statos dies habuisse.

L. 39, 13 pro tribus in anno diebus (*instead of three days yearly*).

(L.) 45, 39 in tres dies distributa est pompa spectaculi.

THRONE.

Solium, or **regia sedes**, *the throne* (*literally*), *the chair of State;* **regnum**, *the throne* (*figuratively*), *sovereign power. Sitting on his throne he thus addressed the ambassadors*, in solio sedens legatos ita allocutus est; *he succeeded his father on the throne*, patri in regnum successit.

L. 1, 47 domus regia et in domo regale solium.

Phil. 7, 5, 15 (Antonius) regna addixit pecunia (*Antony sold thrones to the highest bidder*).

L. 40, 11 non primus regnum fraterna caede petiero.

Caes. C. 3, 112 filia minor Ptolomaei regis vacuam possessionem regni sperans.

TIME.

Tempus, *time, in reference to its varying circumstances*, also *time in general, a portion or period of time;* **dies**, *time in reference to its unvarying flight, lapse of time* (in this abstract sense always feminine). Tempus docebit = *the course of events*, or *the right time, will teach;* dies docebit = *length of time* (indefinite) *will teach.*

Mil. 15 at quod erat tempus? (*now, what were the circumstances of the time?*).

Fam. 5, 16 nos, quod est dies allatura, id consilio anteferre debemus neque exspectare temporis medicinam.

Quinct. 23, 74 hoc tempore ubi sunt?

Serv. ap. Fam. 4, 5, 6 nullus dolor est, quem non longinquitas temporis minuat ac molliat.

Att. 14, 20, 4 consilia temporum sunt, quae in horas commutari vides (*the state of things changes, you see, every hour*).

L. 37, 21, 1 eodem ferme tempore atque in eundem locum processerunt.

L. 10, 20, 15 acciti edicto domini ad res suas noscendas recipiendasque praestituta die.

Hor. C. 3, 6, 45 damnosa quid non inminuit dies?

Att. 3, 15 dies autem non modo non levat luctum hunc, sed etiam auget (*lapse of time, so far from healing this wound, inflames it*).

Fam. 1, 6 ipsa die, quae debilitat cogitationes.

Iuv. 10, 265 longa dies quid contulit? (*what did length of days bring to him?*).

1.—*It is time to rest*, tempus est quiescere = *it is high time to;* tempus est quiescendi = *it is the proper time for. It is time for me to go away*, tempus est me (*not* mihi) abire (ὥρα ἤδη ἔστιν μοι ἀπιέναι, Xen. Anab. 3, 4, 34).

L. 21, 54 nunc corpora curare tempus est.
L. 6, 18 tempus est etiam maiora conari.
Tus. 1, 41 sed tempus est iam hinc abire me.
Or. 2, 42 tempus est iam de ordine argumentorum aliquid dicere.
Caes. 7, 83 adeundi tempus definiunt.
Caes. C. 3, 10 hoc unum esse tempus de pace agendi.
Mur. 21 aliud tempus est petendi, aliud persequendi.
L. 1, 47, 8 iam agendae rei tempus visum est.

2.—*In the time of Pyrrhus*, Pyrrhi temporibus (*not* tempore) = *not a point of time*, but *the whole time during which Pyrrhus lived and acted with others. The time of Homer is uncertain*, Homeri incerta sunt tempora. Tempora, *the times as a whole, e.g.*, o tempora! o mores! His temporibus, *in these times;* hoc tempore, *at this critical juncture.*

Tus. 5, 3 Lycurgi temporibus Homerus etiam fuisse traditur.
Ag. 2, 30 Hispaniarum vectigal temporibus Sertorianis nullum fuit.
Div. 2, 56 Pyrrhi temporibus iam Apollo versus facere desierat.
Tac. A. 1, 1 temporibus Augusti dicendis non defuere decora ingenia (*polished intellects were not wanting to describe the times of Augustus*).

In tempore (in Cicero tempore only), *in time, opportunely;* in ipso tempore, *in the very nick of time;* ad tempus, *at the fixed or appointed time, at the right time.* Ad tempus also = *for a time, temporarily* ("temporarius" late Latin).

Off. 3, 14 ad cenam tempori venit Canius.
Fam. 7, 18 ego enim renovabo commendationem, sed tempore (*but at the right time*).
L. 25, 30, 1 in tempore legati a Marcello redierunt.
Verr. 5, 11 si quae castiores erant, ad tempus veniebant (*at the customary time*).
L. 28, 42 dux ad tempus lectus.
Tac. A. 1, 1 dictaturae ad tempus sumebantur.

Ex tempore, *on the spur of the moment, extempore:* pro tempore, *according to the exigencies of the moment.*

For some time aliquamdiu, paulisper, parumper. *He stayed all the time he could*, tamdiu, quamdiu potuit, mansit. *I have no time*, egeo tempore (Q. F. 3, 5, 4).

ONE TIME.

Quondam, *one time (which it is unnecessary to specify), once on a time, relates to the past* = quodam tempore; **olim** (from olle = ille) relates to *a remote time, past*, or *future* = illo tempore. *I remember one time saying we should all one day return*, memini me quondam dicere nos omnes olim redituros esse. **Aliquando** is a general term *referring to the past, the present*, or *the future* = *at some undefined time* or *times.*

Cat. 1, 1 fuit, fuit ista quondam in hac re publica virtus.
Arch. 3 Archias natus est Antiochiae, celebri quondam urbe (*at one time a populous city*).

Or. 2, 37, 154 referta quondam Italia Pythagoreorum fuit.

L. 28, 29, 1 Coriolanum quondam damnatio iniusta . . . impulit.

Verg. A. 1, 203 forsan et haec olim meminisse iuvabit (*perchance some day even this will be remembered with pleasure*).

Att. 7, 11 nostri olim urbe reliqua capta arcem tamen retinuerunt.

Att. 11, 4 utinam coram tecum olim potius quam per epistulas!

Verr. 2, 32 forsitan aliquis aliquando eiusmodi quidpiam fecerit (*possibly somebody or other at one time or other may have done something of the kind*).

Off. 3, 3 liceret ei dicere utilitatem aliquando cum honestate pugnare (*he would be entitled to say that there are occasions when expediency conflicts with rectitude*).

Fam. 14, 4, 2 huic utinam aliquando gratiam referre possimus!

Or. 1, 21, 95 nec despero fore aliquem aliquando, qui . . . existat talis orator (*I don't despair of their being some one some day, etc.*).

Or. 2, 6, 24 mihi enim liber esse non videtur qui non aliquando nihil agit.

Fin. 2, 32, 104 sapiens semper beatus est et est aliquando in dolore.

Caes. C. 1, 26, 6 ita saepius rem frustra temptatam Caesar aliquando dimittendam sibi iudicat.

Sall. I. 14, 17 quisquam nostri misereri potest, qui aliquando vobis hostis fuit?

L. 30, 30, 15 mihi talis aliquando fortuna adfulsit.

Uno tempore, *at one (and the same) time.* Multas uno tempore accepi epistulas tuas, *I received a number of letters from you at one time* (Att. 7, 5).

AT THE SAME TIME.

Eodem tempore, *at the same point* or *period of time, the element of time being the emphatic notion;* **simul**, *at the same time, associates the things spoken of and subordinates the element of time. An olive appeared in one part of the city, and at the same time a horse issued from the earth in another,* olea in alia parte urbis apparuit, et eodem tempore (*not* simul) equus in alia ex terra erupit. *Cutters are ships which are propelled by sails and oars at the same time,* actuariae naves sunt, quae velis simul et remis aguntur (here "simul" associates two motor agencies). *I will produce several witnesses at the same time,* plures testes simul producam = *I will produce witnesses in batches; I will produce witnesses, and I will produce several at the same time* (emphatic), producam testes, et producam plures eodem tempore (Verr. 2, 72). *Laelius had been instructed so to regulate the speed of his ships that the army might come in sight and the fleet enter the harbour at the same time. The fleet and the army arrived at Carthage at the same time on the seventh day:* Laelius ita moderari navium cursum iussus erat, ut eodem tempore exercitus ostenderetur et classis portum

intraret. Septimo die Carthaginem ventum est simul terra marique (L. 26, 42). (Here "eodem tempore" refers to precise instructions, and the army and the fleet are viewed as dissociated entities, like the olive and the horse; in "simul" they are brought together and viewed in concert as in the action of the sails and the oars.)

L. 26, 27 pluribus simul locis circa forum incendium ortum; eodem tempore septem tabernae arsere.

Or. 3, 34 quadraginta annos praefuit Athenis et urbanis eodem tempore et bellicis rebus.

Sall. C. 60 strenui militis et boni imperatoris officia simul exsequebatur.

Caes. C. 1, 50 erat difficile eodem tempore opera perficere et tela vitare.

Brut. 18 nihil est enim simul et inventum et perfectum (*for nothing was ever invented and perfected at once*).

Brut. 22 Galba alii aliud dictare eodem tempore solitus est.

Sall. I. 85 doctus sum eodem tempore inopiam et laborem tolerare.

Sall. C. 51 neque quisquam omnium lubidini simul et usui paruit.

Off. 1, 22 nec plus Africanus in excidenda Numantia rei publicae profuit, quam eodem tempore Nasica, cum Gracchum interemit.

L. 8, 25 eodem tempore etiam in Samnio res prospere gesta.

L. 45, 23 legatos eodem tempore et ad vos et ad Persea de pace misimus (eodem tempore emphatic, as shown by the context).

Q. F. 3, 1, 3 mihi uno die tres litterae sunt redditae, et quidem, ut videbantur, eodem abs te datae tempore.

Div. 2, 44, 92 necesse est ortus occasusque siderum non fieri eodem tempore apud omnis.

L. 23, 3, 5 duae res simul agendae vobis sunt, ut et veterem senatum tollatis et novum cooptetis.

Fam. 16, 9 eodem tempore simul nobiscum in oppidum introiit Terentia (they came from opposite directions).

L. 41, 21 tres simul soles effulserunt.

Sall. I. 57 deinde signo dato undique simul clamor ingens oritur.

L. 36, 38 prima luce duabus simul portis eruptionem fecit.

Or. 2, 24 ita assequor, ut alio tempore cogitem quid dicam et alio dicam; quae duo plerique ingenio freti simul faciunt.

Simul is used to mark a connexion with something going before = *along with that*. *You cannot condemn me without at the same time* (= *along with that*) *condemning yourself*, me condemnare non potes quin simul te ipsum condemnes. *You cannot pardon Lentulus without at the same time pardoning Catiline*, Lentulo ignoscere non potestis, quin simul Catilinae ignoscatis.

Sall. C. 52 cum de Lentulo statuetis, pro certo habetote, vos simul de omnibus coniuratis decernere.

Mil. 11 non potestis hoc facinus improbum iudicare, quin simul iudicetis, omnibus, qui in latrones inciderint, aut illorum telis aut vestris sententiis esse pereundum.

L. 1, 26 stricto itaque gladio simul verbis increpans transfigit puellam.

Verr. 1, 51 iste Habonium quiescere iubet, et simul ei non nullam spem societatis ostendit.

Sall. I. 101 exclamat Marium sua manu interfectum; simul gladium sanguine oblitum ostendit.

At the same time is rendered by idem when something similar or antithetical is predicated of a person or thing already mentioned. *Why do you accuse Marcus when you at the same time commend Bibulus?* cur accusas Marcum, cum idem laudes Bibulum?

Tus. 1, 6 quem esse negas, eundem esse dicis.

Tus. 5, 9 negat quemquam iucunde posse vivere, nisi idem honeste vivat.

Fin. 2, 20 Thorius utebatur eo cibo, qui et suavissimus esset et idem facillimus ad concoquendum.

TITLE.

Titulus, *title, honour*, is used of *an eulogistic inscription*, but is late Latin for *the title of a book*, **inscriptio** or **index**.

Pis. 9 qui posset sustinere titulum consulatus.

L. 7, 1 par titulo tantae gloriae fuit (*he sustained the repute of such great glory*).

L. 28, 46 aram condidit dedicavitque cum ingenti rerum gestarum titulo Punicis Graecisque litteris insculpto.

Top. 1 qua inscriptione commotus continuo a me eorum librorum sententiam requisisti.

Or. 2, 14 deceptus indicibus (*titles*) librorum.

Ac. 2, 4 librum edidit, qui Sosus inscribitur (*he published a book which bears the title of Sosus*).

In modern Latin, index = *the index of a book*. The Latin writers had no use for such a word, as they did not make indexes to their books.

TOO.

"Absolute excess" is expressed by **nimis** and **nimium**; "proportional excess" by a comparative, accompanied by an ablative, followed by **quam ut** (rarely **qui**) or **quam pro**. *Too many*, nimis multi; *too often*, nimium saepe; *an hour too soon*, hora citius; *two days too late*, biduo serius; *the shoe is too large*, calceus est nimis magnus; *the shoe is too large for the foot*, calceus est maior quam pro pede. **Nimium**, though frequent in Cicero, occurs rarely in Livy, never in Caesar.

L. 22, 51 Hannibali nimis laeta res est visa maiorque, quam ut eam statim capere animo possit.

Phil. 11, 1 quae tamen poena in civis nimis crudelis putabatur.

Fin. 5, 27 at nemo nimium beatus est; nemo beato beatior.

Par. 3 histrio, si versus pronuntiatus est syllaba una brevior aut longior, exsibilatur.

L. 10, 14 minor caedes quam pro tanta victoria fuit.

L. 21, 29, 2 proelium atrocius quam pro numero pugnantium (lit., *than in proportion to*) editur.

1.—*Too much, too great, excessive* is more often made by nimius. *Too much zeal*, nimium studium, *or* nimis magnum studium; *too great power*, nimia potentia; *too few*, parum multi, Planc. § 18 Holden. The neuter "nimium" occurs as a substantive, sometimes even "nimis" (in one passage in Cicero, Or. 51, nimis insidiarum, *too much contrivance*).

Off. 1, 6 alterum est vitium, quod quidam nimis magnum studium conferunt (*it is another fault that some evince too much zeal*).

L. 39, 55 seniores nimiam lenitatem populi Romani castigarunt.

Verr. 5, 59 meum enim crimen avaritiae te nimiae coarguit.

Fam. 2, 9, 2 nimio gaudio paene desipiebam (*I am almost beside myself with excessive joy*).

N. Pel. 3 nimia fiducia quantae calamitati solet esse!

Or. 22 magis offendit nimium quam parum.

Ov. F. 6, 115 haec loca lucis habent nimis.

2.—The comparative is also used of *a considerable*, or *excessive degree*. *Themistocles used to live too freely*, Themistocles liberius vivebat (= *more freely than was becoming*).

Fam. 6, 6 at in eius persona multa fecit asperius.

Sen. 16 haec ipsa, quae dixi, sentio fuisse longiora.

Sall. I. 4 verum ego liberius altiusque processi.

3.—The positive of certain adjectives and adverbs has sometimes like intensive force, *e.g.*, maturus, *too ripe*; angustus, *too narrow*; arduus, *too hard*; brevis, *too short*; sero, *too late*.

Verr. 1, 60 longum est dicere (*it would take too long to tell*; nimis longum is never used in this sense).

Or. 10 nihil difficile amanti puto (*I think nothing too hard to a lover*).

Too = also is quoque, or (sometimes) idem. *You too, Brutus*, tu quoque Brute; *a philosopher and a poet too*, philosophus idemque poeta.

Ter. Phorm. 5, 6, 18 (858) oh, tu quoque aderas, Phormio? (*O! you are here too, Phormio?* the imperfect expresses surprise).

Brut. 79 splendida et grandis et eadem in primis faceta oratio (*and very witty too*).

TOWARDS.

Contra, *as an opponent*; **erga**, *as a friend* (so always in Cicero, Caesar, and Sallust; it occurs in a *hostile* sense in Plaut., Ter., Nepos, Livy, Tacitus, and later writers); **in** *or* **adversus**, *as either*.

Verr. 2, 4 non minus acres contra me fuerunt (*were no less bitterly disposed towards me*).

Am. 16 ut eodem modo erga amicum adfecti simus, quo erga nosmet ipsos (*that we should be disposed in the same way towards friends as towards ourselves*).

N. D. 2, 23, 60 divina bonitas erga homines (*the divine goodness towards men*).

Verr. 5, 62, 161 eorum benivolentiam erga se diligentiamque conlaudat.

Tac. H. 4, 49 provinciam et militem alienato erga Vespasianum animo fuisse.

Tac. H. 2, 99 odiorum invidiaeque erga Fabium Valentem admonebatur.

Off. 3, 31 Manlius perindulgens fuit in patrem; idem acerbe severus in filium.

Hor. Ep. 2, 2, 133 comis in uxorem (*kind to his wife*).

Fam. 14, 1, 4 Pisonis humanitas, virtus, amor in omnis nos.

Att. 6, 6, 2 non enim ista largitio fuit in cives, sed in hospites liberalitas.

N. D. 3, 34, 84 ad impietatem in deos in homines adiunxit iniuriam.

N. D. 1, 41 est enim pietas iustitia adversum deos.

Fam. 11, 27 quonam modo gererem me adversus Caesarem, usus tuo consilio sum (*I have followed your advice as to the way I should bear myself towards Caesar*).

L. 27, 1, 5 labare iis adversus Poenum fidem senserat.

L. 29, 8, 2 ob egregiam fidem adversus Romanos.

TRADE.

Merx, *articles of trade, the goods or wares;* **mercatura**, *trading, the calling of a merchant* (mercator). *He carried on trade*, mercaturam fecit. *Trade, profession* – **ars**. *He made money by his trade*, pecuniam ex arte sua confecit; *he was by trade a money-lender*, argentariam fecit (Off. 3, 14, 58 Holden); *let every one practice the profession he knows*, quam quisque norit artem, in hac se exerceat.

Rab. Post. 14 visae merces, fallaces quidem et fucosae.

Verr. 5, 56 ut intellegeretur ex mercibus (*the cargoes*), quibus ex locis navigarent.

L. 45, 6 mercaturas in ea regione fecerat.

Rosc. A. 46 mitto hasce vulgares artes, coquos, pistores, lecticarios (*I pass over these common occupations, cooks, bakers, litter-bearers*).

TRADER.

Mercator, *a dealer in wares;* **negotiator**, *a dealer in money*. The **mercator** travelled in the provinces with his goods, and trafficked with the natives; the **negotiator** resorted to the provinces to lend money upon interest, and sometimes to buy up corn or other produce on speculation.

Verr. 2, 78 mercator, an negotiator, an arator.

Planc. 26 negotiatoribus comis, mercatoribus iustus eram visus.

TRAVEL.

Proficisci, *with reference to the starting-point* or *the destination, to start for;* **iter facere**, *with reference to the progress of the journey.*

Ac. 2, 31 ex hoc loco Puteolos proficiscitur.

Caes. 6, 3 in Senones proficiscitur magnisque itineribus eo pervenit.

Att. 5, 20, 2 confestim iter in Ciliciam feci per Tauri pylas.

Caes. 1, 15 ita dies circiter quindecim iter fecerunt.

N. Dat. 4 dies noctesque iter faciens Taurum transiit.

Proficisci a *or* **ab** = *to proceed or emanate from. These things proceed from God,* haec a Deo proficiscuntur ; *the disciples of Zeno,* qui a Zenone profecti sunt.

Tus. 2, 27 nihil potest esse aequabile, quod non a certa ratione proficiscatur.

TRIBUTARY.

Vectigales, strictly applied to those who paid a certain percentage of the produce of their lands, cattle, or other property, while the **stipendiarii** paid a definite money tribute. The majority of the Roman provinces paid a fixed tribute, **certum vectigal**, or **stipendium**, but Sicily and Asia paid tithes, which varied with the amount bid for them by the **publicani**, who farmed them.

P. C. 5 vectigalis multos ac stipendiarios liberavit.

L. 41, 17 stipendiariis veteribus duplex vectigal imperatum exactumque; ceteri frumentum contulerunt.

IN TRIUMPH.

Dux urbem **triumphans** ingressus est, *the general entered the city in triumph, i.e., triumphing.* Dux urbem **in triumpho** ingressus est, *the general entered the city in the triumph, i.e., he was not necessarily himself triumphing.*

L. 6, 4 Camillus in urbem triumphans rediit.

L. 45, 39 Perseus oravit ne in triumpho duceretur.

TROOPS.

Copiae, *troops, as an aggregate of military force ;* **milites**, *troops, as an aggregate of individual soldiers.* Dux milites (*not* copias) corpora curare iussit. *Many troops,* magnae (*not* multae) copiae ; *few troops,* parvae *or* exiguae (*not* paucae) copiae ; *more troops,* maiores (*not* plures) copiae.

L. 26, 48 Scipio in castra legiones reduxit, fessosque milites curare corpora iussit.

Caes. C. 1, 52 militum vires inopia frumenti deminuerat.

Deiot. 8 antea quidem maiores copias alere poterat ; nunc exiguas vix tueri potest.

Mur. 9 magnas copias hostium fudit.

TRUST.

Confido tibi, *I trust in your strength ;* **credo** tibi, *I trust in your honesty.*

L. 2, 45 consules magis non confidere, quam non credere suis militibus (*the consuls believed in their soldiers' loyalty, but they doubted their courage*).

Caes. 1, 40 huic legioni Caesar propter virtutem confidebat maxime.

Att. 7, 8 vehementer hominem contemnebat, et suis et rei publicae copiis confidebat.

Planc. 23 neque tu haec habes neque eis confidis (*you neither know these things for certain nor do you depend upon them*).

Att. 8, 13, 2 illum, quo antea confidebant, metuunt, hunc amant quem timebant.

Caes. C. 3, 109 Caesaris copiae nequaquam erant tantae, ut eis, extra oppidum si esset dimicandum, confideret.

L. 21, 4 neque milites alio duce plus confidere aut audere (*there was no officer under whom the soldiers felt more confidence or showed more pluck*).

Confidere (like fidere) takes dative or ablative, the dative usually of personal objects, regularly of personal pronouns. **Diffidere** is always followed by the dative.

Phil. 5, 1 nisi vestrae virtuti constantiaeque confiderem.

Caes. 7, 50 cum hostes loco et numero, nostri virtute confiderent.

Am. 5 ego vero non gravarer, si mihi ipse confiderem (*I should not object, if I had confidence in myself*).

Serv. ap. Fam. 4, 5, 6 Hofmann plura me ad te de hac re scribere pudet, ne videar prudentiae tuae diffidere.

TRUTH.

Veritas, *truth in a general and abstract sense*; **verum**, *that which is true, the reality, the fact. What is truth?* quid est veritas? *he spoke the truth*, verum dixit; *he investigates truth*, veritatem investigat; *he investigates the truth* (*of something*), verum investigat.

Or. 3, 57 in omni re vincit imitationem veritas.

Div. 1, 13 sic enim se profecto res habet, ut numquam perfecte veritatem casus imitetur.

L. 22, 39 veritatem laborare nimis saepe aiunt, extingui numquam.

Tus. 5, 24 primum ingenio eximio sit necesse est; deinde ad investigandam veritatem studio incitato.

Tus. 3, 21 verum dicentibus facile cedam.

Clu. 63 non id agi, ut verum inveniretur.

In truth, in reality, **re** *or* **re vera**, opposed to *in appearance* or *in name* (specie, verbo).

UNCLE.

Patruus, *by the father's side*; **avunculus**, *by the mother's side*. The patruus was the proverbial type of severe propriety.

Hor. S. 2, 3, 88 ne sis patruus mihi (*don't come the uncle over me. Cf.* C. 3, 12, 2 patruae verbera linguae, *the lashes of an uncle's tongue*).

UNDERTAKE.

Suscipere, *to undertake*, is used of any work one takes in hand; **recipere**, *to undertake and pledge one's word, become responsible for.*

Or. 2, 24 magna offensio vel neglegentiae susceptis rebus, vel perfidiae receptis.

Verr. 2, 1 ego tamen hoc onere suscepto et recepta causa Siciliensi amplexus animo aliquanto amplius.

Caecil. 8 ego in hoc iudicio mihi Siculorum causam receptam, populi Romani susceptam esse arbitror.

Att. 13, 1, 2 . . . ob eam causam, quae suscepta est, cuius festinationem mihi tollis, quoniam de aestate polliceris vel potius recipis.

Verr. 2, 73, 179 meminero me non sumpsisse, quem accusarem, sed recepisse, quos defenderem.

Fam. 10, 21 omnia ei et petenti recepi et ultro pollicitus sum.

Balb. 7 peto a vobis ut me officii potius quam dicendi studio hanc suscepisse operam ac munus putetis.

UNJUSTLY.

Iniuste, *unjustly, in a moral sense*, opposed to iuste; **iniuriâ**, *unjustly, without good cause or reason*, opposed to iure.

R. P. 3, 18 nulla est tam stulta civitas, quae non iniuste imperare malit quam servire iuste.

Off. 3, 18 qui non defendit iniuriam neque propulsat, cum potest, iniuste facit.

Fin. 2, 18 quam multa vero iniuste fieri possunt quae nemo possit reprehendere!

Off. 2, 7 Lacedaemonios iniuste imperantes nonne repente omnes fere socii deseruerunt?

L. 39, 36 nec iure an iniuria caesi sint argumentari refert.

Verr. 2, 61 non quaero iure an iniuria sint inimici.

Off. 3, 19 vir bonus nocet nemini, nisi lacessitus iniuria.

Rosc. A. 6 neque enim, iudices, iniuria metuebat.

L. 3, 15 ut exsules iniuria pulsos reduceret.

OF US.

Nostrum, *of us*, partitively, *of our number;* maior pars nostrum, *the majority of us;* **nostri**, *of us*, collectively, *of ourselves;* vive memor nostri, *live mindful of us;* melior pars nostri numquam moritur, *the better part of us never dies;* observantissimus est nostrum, *he is the most devoted of us*, i.e., *among us;* observantissimus est nostri, *he is most devoted to us.* **Vestrum** and **vestri** are similarly distinguished.

Sull. 2 quis nostrum adfuit Vargunteio?

Rosc. A. 19 nemo nostrum est, quin sciat (*there is not one of us who does not know*).

Ter. Phor. 1, 3, 20 (172) nostri nosmet paenitet (*we are sorry for ourselves*).

Fin. 2, 22 vir optimus nostrique amantissimus (*a most excellent man, and a very loyal friend of mine*).

Cat. 4, 9 habetis ducem memorem vestri, oblitum sui (*you have a general who thinks of you, and forgets himself*).

1.—The form in "um" alone is used in connexion with omnium. Though we say "memoria nostri," we must say "memoria omnium nostrum". *Cf.* Cat. 1, 7 patria communis est parens omnium nostrum; Cat. 4, 1 video in me omnium vestrum oculos esse conversos. "Nostrum" may be explained as dependent on omnium = *of all of us*.—(See Reid, Sull. 11.) *Cf.* omnium in the following: Cat. 1, 4 de nostro omnium interitu cogitant; Cat. 4, 2 ad vestram omnium caedem.

2.—*All of us*, nos omnes. *All of us know*, omnes scimus; *three hundred of us have sworn*, trecenti iuravimus; *some young fellows of us used to meet*, aliquot adulescentuli coibamus; *most of us remember*, plerique meminimus (L. 45, 39).

3.—*Both of us laughed*, uterque nostrum risit, or ambo risimus. *Both of us thought ourselves bound to take that matter in hand*, uterque nostrum id sibi (*not* nobis) suscipiendum putavit (Sull. 4).

IN VAIN.

Frustra, *in vain, with reference to the disappointment of the agent;* **nequiquam**, *in vain, with reference to the failure of the object aimed at;* **irritus**, *in vain, fruitless*, used adjectively of the thing.

Rosc. C. 14 frustra tempus contero (= *I feel I am wasting time*).

Sen. 23 ita vixi ut non frustra me natum existimem.

L. 2, 25 frustra id inceptum Volscis fuit (*the result of that enterprise was a disappointment to the Volsci*).

Enn. ap. Fam. 7, 6 qui ipse sibi sapiens prodesse non quit, nequiquam sapit (*is wise in vain*, but not implying that the sapiens himself comes to that conclusion).

Quinct. 25 dic, Naevi, diem; pudet dicere; verum et sero et nequiquam pudet.

Hor. C. 1, 3, 21 nequiquam deus abscidit prudens Oceano dissociabili terras.

L. 22, 20 urbe biduum summo labore nequiquam oppugnata, ubi in spem irritam frustra teri tempus animadversum est, in naves se receperunt (*when they had assaulted the city for two days with all their might, but in vain, on finding that they were wasting time on a hopeless task, they retired to their ships*).

VOTE.

Sententia, *the deliberative vote* or *motion of a senator* or *judge;* **suffragium**, *simple voting as the expression of one's will and pleasure, "yes" or "no,"* used of the people in their comitia. Avoid votum, which is strictly *a vow*, or *a prayer involving a vow*.

Senat. 3, 6 nihil iudices sententiis, nihil populus suffragiis, nihil hic ordo auctoritate declaravit.

Att. 4, 1 factum est senatus consultum in meam sententiam.

Mil. 38 vos oro obtestorque, iudices, ut in sententiis ferendis quod sentietis, id audeatis.

L. 23, 10 omnes in eam sententiam ierunt.

Mil. 6 divisa sententia est (*a separate vote was taken* i.e., *upon each part of the proposed resolution*).

Fam. 1, 2, 1 quatenus de religione dicebat . . . Bibulo adsensum est; de tribus legatis frequentes ierunt in alia omnia (*voted with the noes*).

Verr. 4, 45 servus sententiis omnibus absolvitur.

Fam. 15, 12 te populus R(omanus) cunctis suffragiis consulem facturus est.

Cat. 2, 8 magis mihi videntur vota facturi contra rem publicam, quam arma laturi.

WALL.

Murus is the general term for *a wall* as a species of mason-work, but is often used distinctively of a city wall, the special word for which is **moenia**. **Paries**, *the wall of a house, especially a partition-wall*, sometimes used in a disparaging sense for walls in general. **Parietinae**, *walls that are falling to ruins, dilapidated walls*. **Maceria**, *the wall of an enclosure, a garden wall* (this word does not occur in Cicero).

L. 21, 11 Saguntini murum interiorem ab nondum capta parte urbis ducunt.

Cat. 1, 5 magno me metu liberabis, dum modo inter me atque te murus (*the city wall*) intersit.

L. 21, 10, 10 Carthaginis moenia quatit ariete.

Quinct. 11, 38 si quid in controversiam veniret, aut intra parietes aut summo iure experiretur?

Mil. 7 ianua se ac parietibus, non iure legum iudiciorumque, texit.

L. 4, 9 cum res peragi intra parietes nequisset, ventum in jus est.

Phil. 12, 10 domesticis me parietibus vix tueor sine amicorum custodiis.

Off. 2, 8 parietes modo urbis stant et manent; rem vero publicam penitus amisimus (parietes used disparagingly for muri).

Att. 7, 11 non est, inquit, in parietibus res publica.

Cat. 1, 8 negavi me ullo modo posse isdem parietibus esse tecum, qui magno in periculo essem, quod isdem moenibus contineremur.

Tus. 3, 22 magis me moverant Corinthi subito aspectae parietinae quam ipsos Corinthios.

L. 23, 9 gladium in publicum trans maceriam horti abiecit.

Murus alone is used metaphorically—Audacia pro muro habetur (Sall. C. 58). Ad omnes meos impetus quasi murus quidam boni nomen imperatoris opponitur (Verr. 5, 1).

WANDER ABOUT.

Errare (not **circumerrare**), *ignorantly*, or *involuntarily*; **vagari**, *purposely, to roam.*

Clu. 62 vagus et exsul errabat Oppianicus.

Phil. 11, 2 tota Asia vagatur, volitat ut rex.

WANT.

Carere, objectively, *to be without, whether in a good or a bad sense*; subjectively, *to miss, to feel the want of something which is merely desirable*; **egere**, and the stronger **indigere**, *to need something which is necessary*; carere cibo = *to fast*; egere cibo = *to be starving*. *Cf.* Seyffert, *Laelius*, 6, 22.

Sen. 14 non caret is qui non desiderat.

N. Mil. 2 erat enim inter eos dignitate regia, quamvis carebat nomine.

Mil. 7 caruit foro postea Pompeius, caruit senatu, caruit publico.

Tus. 1, 12 caret mors omni malo.

Q. F. 1, 3, 2 nunc commisi, ut me vivo careres, vivo me aliis indigeres.

Am. 5 magnum opus est egetque exercitatione non parva.

Sall. C. 1 utrumque per se indigens, alterum alterius auxilio eget (*either of itself is incomplete and needs the other's help*).

Tus. 5, 39 quibus in studiis oculis non egebat.

Att. 6, 1, 12 alter . . . frenis eget, alter calcaribus.

Fam. 2, 2 spero nostram amicitiam non egere testibus.

Hor. Ep. 1, 10, 11 Wilkins pane egeo iam mellitis potiore placentis.

Phil. 6, 3 cum plerisque in rebus gerendis tarditas odiosa est, tum hoc bellum indiget celeritatis (*in most campaigns delays are vexatious, but in a war like this promptitude is everything*).

WANTING.

Deesse, opposed to superesse, implies an essential requisite, by the absence of which something is rendered incomplete or altogether fails; **abesse**, opposed to adesse, does not necessarily imply that the thing wanting is a desideratum. "Quod abest non reperitur; quod deest desideratur" (Hand).

Brut. 80 Calidio hoc unum, si nihil utilitatis habebat, abfuit; si opus erat, defuit.

Caes. C. 2, 31 quantum alteri sententiae deesset animi, tantum alteri superesse dicebat.

Brut. 9, 35 perfectum et quoi nihil desit Demosthenem facile dixeris.

Brut. 55 ab hoc vis aberat Antoni, Crassi ab illo lepos.

Leg. 1, 2 abest historia litteris nostris (*history is yet wanting to our literature*).

Tus. 3, 10 abest ergo a sapiente aegritudo.

WATER.

"Water" opposed to "land, as an element" is **aqua**, otherwise **mare** is used. *Air, fire, water, and land*, aer et ignis et aqua et terra. *By land and water*, terra et mari (terra marique), *not* aqua et terra.

N. D. 2, 33 ex terra aqua, ex aqua oritur aer (*out of earth comes water, out of water air*).

L. 35, 17 aquam terramque ab Lacedaemoniis petierunt (*water and earth* as a token of submission).

Rosc. A. 26 (maiores nostri parricidae) caelum, solem, aquam terramque ademerunt.

Aquae, not **aqua**, is used of *an abnormal* or *overflowing mass of water*, *e.g.*, aquae magnae, aquarum magnitudo, *not* aqua magna, aquae magnitudo. So **aquae**, not **aqua**, *of medicinal springs, the waters of a seaside place, baths*. Venire ad aquas, *to come for the waters;* aquae Baianae, *the waters or baths of Baiae*.

Caes. C. 1, 50, 1 hae permanserunt aquae dies complures.

Liv. 24, 9 aquae magnae bis eo anno fuerunt (*there were floods twice that year*).

Liv. 35, 9 aquae ingentes eo anno fuerunt.

WAY.

Via is concrete, *a way, with reference to its position and material qualities*, metaphorically, *a way to an end or goal;* **iter** is abstract, *a route, with reference to its direction and terminus*, also *a progression* or *march*. Viarum atque itinerum dux (Caes. 6, 17, 1), duces itinerum (L. 21, 29, 6), *guides for the routes. A street* = via, *not* iter. *The streets were paved with flint-stone*, silice viae stratae sunt. **Trames**, **semita**, and **callis** denote *only a narrow way, a foot* or *bridle path*. **Trames**, *a bye-way*, which one takes either to save time or to escape observation: **semita**, *a foot-path*, which often runs near the highway; **callis**, *a rough track over a mountain* or *through a wood*.

Phil. 13, 9 egressus est non viis sed tramitibus paludatus.

Mart. 7, 61, 4 modo quae fuerat semita, facta via est.

Att. 5, 14 iter conficiebamus aestuosa et pulverulenta via.

Att. 16, 13A longulum sane iter et via mala.

L. 39, 28 non iter tantum per regnum nostrum dedi, sed vias etiam munivi, pontes feci, commeatus praebui.

Att. 5, 16 in ipso itinere et via (*on the march, and in fact on the road*, i.e., *not at a halting place*) . . . itaque subsedi in ipsa via (*I sit down on the road itself*), dum haec summatim tibi perscriberem.

L. 21, 31 non recta regione iter instituit, sed ad laevam flexit.

L. 3, 5 ut viam sibi ad castra faceret, acriter dimicans cecidit.

Verr. 2, 23 intellegetis hanc pecuniam, quae via modo visa est exire ab isto, eam semita revertisse (= *the money returned in the same direction that it went out, but with this difference, that the* via *or carriage-way became a* semita—Long).

Poet. ap. Div. 1, 58 qui sibi semitam non sapiunt, alteri monstrant viam.

L. 22, 14 nos pecorum modo per aestivos saltus deviasque callis exercitum ducimus.

1.—**Devius**, *leading* or *lying off the direct way;* **iter devium**, *a bye-way;* **invius**, *having no way, pathless;* **avius**, *out of the way, untrodden*, is intermediate between the other two.

Att. 2, 4 in Pompeianum venito. Id et nobis erit periucundum et tibi non sane devium.

2.—**Devii** = *dwelling away from the road*, opposed to "in via habitantes". Stulte Aquinates, sed tamen in via habitabant. Quid Anagnini? qui cum essent devii, descenderunt, ut istum, tamquam si esset, consulem salutarent, *who, though they were out of the road, came down to salute him, as if he were really consul* (Phil. 2, 41).

ON THE WAY.

In itinere marks continuance; **ex itinere**, interruption — *from a point on the journey.*

Att. 6, 4 haec festinans scripsi in itinere atque agmine.

Verr. 3, 25 Lollius, cum in Siciliam esset profectus, in (*not* ex) itinere occisus est.

Q. F. 2, 5 eram in itinere, ut eo die apud Titium manerem (*I am on my way with the intention of staying to-day with Titius*).

Caes. 3, 20 in itinere agmen nostrum adorti equestre proelium commiserunt.

Inv. 2, 4 in itinere hominem comprehendit.

Att. 6, 1 Appius enim ad me ex itinere bis terve litteras miserat.

Caes. 2, 29 hac pugna nuntiata ex itinere domum reverterunt (*on hearing the news of this battle they stopped their march and returned home*).

Sall. C. 34, 2 Catilina ex itinere plerisque consularibus litteras mittit.

Ex is used of immediate *sequence* of time = *immediately after;* hence **ex itinere** also = *straight from a journey.*

Caes. 2, 12 oppidum ex itinere (*straight from his march*) oppugnare conatus.

Inv. 1, 30 si multus erat in calceis pulvis, ex itinere eum venire oportebat.

Cf. Brut. 92 ex consulatu est profectus in Galliam (*on the expiry of his consulship he at once set out for Gaul*).

Caes. C. 1, 22, 4 provinciam Hispaniam ex praetura habuerat.

WHEN (interrogative).

"When" interrogative = **quando**, not **cum** or **ubi.** *When did he come?* quando (*not* cum) venit? *I know not when he came*, nescio quando (*not* cum) venerit; *I know not when he will come*, nescio quando venturus sit.

(*a*) **Quando** interrogative is always temporal.

(*b*) **Quando** non-interrogative is oftener causal than temporal = *now that, since.*

Fin. 2, 1 quando enim Socrates quicquam tale fecit? (*when, I should like to know, did Socrates adopt any such method?*).

Fam. 16, 18 te quando exspectemus, fac, ut sciam (*let me know when to expect you*).

Off. 2, 21 utinam tum essem natus, quando Romani dona accipere coepissent! (*would that I had been born when the Romans began to receive gifts!*).

(c) **Ecquando**, *when? ever?* is chiefly used in impassioned and unwelcome questions.

L. 3, 67 ecquando communem hanc esse patriam licebit? (*shall we ever be at liberty to enjoy this as our common country?*).

WHENEVER.

Cum and **ubi** iterative = *whenever, as often as*, are normally constructed with the indicative, but Livy and later writers (not Cicero, Caesar, and Sallust) prefer the subjunctive in cases recurring in past time.

If the action of the **cum** (**ubi**) clause precedes the action of the principal clause, the more exact Latin idiom uses the perfect, pluperfect (whether indicative or subjunctive), and completed future, in subordination respectively to the present, imperfect, and future tenses.

Whenever a head of a household dies, his relations meet, cum pater familiae decessit, eius propinqui conveniunt. *When he saw roses he thought spring was beginning*, cum rosam viderat (vidisset), tum incipere ver arbitrabatur. *I shall write to you as often as I find leisure*, ad te scribam, cum otium nactus ero.

Q. F. 1, 1, 16 cum ad te scribo, tecum loqui videor (*when I write to you, I fancy I am conversing with you*).

Off. 2, 6 cum prospero flatu (fortunae) utimur, ad exitus pervehimur optatos, et, cum reflavit (*blows contrary*), affligimur.

Or. 2, 6 quom ad villam veni, hoc ipsum nihil agere delectat (*when I come to my villa, this is the sort of thing I like, simply doing nothing*).

Verr. 5, 11 cum ad aliquod oppidum venerat, eadem lectica usque in cubiculum deferebatur.

Sall. C. 13 haec iuventutem, ubi familiares opes defecerant, ad facinora incendebant.

L. 2, 27 quod ubi (*whenever*) cui militi inciderat, collegam appellabat.

L. 2, 27 cum in ius duci debitorem vidissent, undique convolabant (*whenever they saw a debtor led into court, they flocked together from all sides*).

L. 26, 11 ubi recepissent se in castra, mira serenitas oriebatur.

Caes. C. 2, 41, 6 cum cohortes ex acie procucurrissent, Numidae integri celeritate impetum nostrorum effugiebant.

L. 1, 32 id (fetialis) ubi dixisset, hastam in fines eorum emittebat (*whenever a fetial said this, he threw a spear within their territories*).

Cf. L. 1, 24 id ubi dixit, porcum saxo silice percussit (*when* (not *whenever*) *he said this, he struck the sow with a flint stone*).

The subjunctive is used in all Latin where a clause introduced by **cum** or **ubi** stands in the indefinite second person singular.

Tus. 3, 27 in potestate est abicere dolorem, cum velis (*it is in one's power to banish grief when one pleases* = in nostra potestate est abicere dolorem, cum volumus).

Sall. I. 31 bonus segnior fit, ubi neglegas (*a good man becomes slower when you neglect him* = ubi neglegitur *or* neglegimus).

Ter. Eu. 813 nolunt ubi velis: ubi nolis cupiunt ultro (*when you wish* (= *one wishes*) *they won't, when you won't they are eager for it*).

WHERE.

Ubi, *where, of rest;* **quo**, *where, of motion. He marched the army to where Scipio was encamped,* exercitum eo duxit ubi Scipio castra habebat.

L. 1, 26 quo enim ducere hunc iuvenem potestis ubi non sua decora eum a tanta foeditate supplici vindicent?

Att. 2, 9, 2 video iam, quo inuidia transeat et ubi sit habitatura.

Sall. I. 54, 4 quo cuiusque animus fert, eo discedunt.

Hor. Ep. 2, 2, 40 ibit eo quo vis.

In questions implying a negative answer, *where* is made by **qui, quae, quod**. *Where is the city he has not plundered?* quae est urbs quam non diripuerit?

Caes. 2, 30 quibusnam manibus aut quibus viribus tanti oneris turrim moturos esse confiderent? (*where were the hands or where the giant strength with which they trusted to move forward so large a tower?*).

Att. 6, 1, 8 quae epistula tua est, in qua *eius non* mentionem facias?

Verr. 4, 11 ecquis rex est (*where is there a king?*), qui senatorem populi Romani tecto ac domo non invitet?

WHETHER—OR (disjunctive interrogation).

In alternative questions the first member is introduced by **utrum**, or **-ne**, or without a particle, the other or others by **an**. *Is it true or false?* utrum verum an falsum est? *or* verumne an falsum est? *or* verum an falsum est? *It matters not whether it is a gold cup or a glass one or the hollow of the hand,* non refert utrum sit aureum poculum an vitreum an manus concava.

In dependent questions involving two alternatives -ne may take the place of an when there is no introductory particle. There are thus four varieties as shown in the following sentence: *I ask whether it is true or false,* (1) quaero utrum verum an falsum sit; (2) quaero verumne an falsum sit; (3) quaero verum an falsum sit; (4) quaero verum falsumne sit. The third and (the rarer) fourth modes are used in short and sharply opposed questions.

Ac. 2, 29 utrum ea vestra an nostra culpa est? (*is that your fault or ours?*).

L. 5, 3 utrum defenditis an impugnatis plebem? (*are you defending or attacking the commons?*).

Fam. 10, 26 utrum nescis quam alte ascenderis, an pro nihilo id putas? (*are you ignorant how high you have risen, or do you count that for nothing?*).

Fam. 10, 26 id agitur, utrum hac petitione an proxima praetor fias (*the question is whether you will be praetor this election or next*).

Caes. C. 2, 32 vosne vero Domitium an vos Domitius deseruit? (*did you desert Domitius or did Domitius desert you?*).

Phil. 10, 2 quaero igitur, eumne Bruti similem malis an Antoni (*whether you would wish him to be like Brutus or Antony*).

Phil. 11, 10 agitur autem liberine vivamus an mortem obeamus.

Sall. I. 79 id socordiane an casu acciderit parum cognovi.

Verr. 2, 61 non quaero iure an iniuria sint inimici.

L. 10, 36 proinde elige, cum cive an hoste pugnare velis.

Phil. 3, 7 nam me isdem edictis nescit laedat an laudet.

Sall. C. 25 pecuniae an famae minus parceret, haud facile discerneres.

Sall. I. 38 fugere an manere tutius foret, in incerto erat (*it was doubtful whether to flee or remain was the safer course*).

Phil. 2, 16 albus aterne fuerit ignoras (*you do not know whether he was white or black*).

L. 5, 28 in incerto erat, vicissent victine essent.

N. Dat. 9 experiri voluit, verum falsumne sibi esset relatum (*he wished to find out whether the story was true or false*).

N. Iph. 3 interrogatus est utrum (*which*) pluris patrem matremne faceret.

Tus. 4, 4 utrum (*which*) igitur mavis? statimne nos vela facere, an quasi e portu egredientes paululum remigare?

Att. 16, 8 Romamne venio, an hic maneo, an Arpinum fugiam? (*am I to come to Rome or stay here or flee to Arpinum?*).

Or. 3, 55 refert etiam qui audiant, senatus an populus an iudices, frequentes an pauci an singuli, (*the audience even makes a difference, whether it is the senate or the people or the jury, a crowd or a few, or an individual*).

L. 21, 10 utrum hostem an vos an fortunam utriusque populi ignoratis?

Caes. 4, 14 perturbantur, copiasne adversus hostem ducere, an castra defendere, an fuga salutem petere praestaret.

Att. 9, 2 utrum hoc tu parum commeministi an ego non satis intellexi an mutasti sententiam?

Ac. 2, 22, 71 Reid utrum comprehendisset . . . illudne, . . . honestum quod esset, id bonum solum esse, an . . . honesti inane nomen esse.

Plin. Ep. 2, 8, 1 studes an piscaris an venaris an simul omnia?

L. 27, 47, 3 ut attendant semel bisne signum canat in castris.

Ac. 2, 29 cum interrogaretur tria pauca sint anne multa (*whether three things are few or many*).

(*Anne* is rare in good prose, and of course like *nonne* and *nihilne* is not used before the third and succeeding alternatives.)

1.—"An" strictly answers to *or*. Though it frequently appears to introduce a simple interrogation, there is really an ellipsis of a previous question; = "do you doubt this, *or is it possible that?*" implying that the alternative is inadmissible. Hence *an* is associated with pronouns and adverbs which go with negatives; *e.g.*, an est quisquam? an est ullum tempus? an umquam auditum est?

With *an* the speaker addresses himself to an opponent whose possible or anticipated objection he wishes to refute; hence the common forms, "an censes?" "an putas?" "an credis?" Sometimes the speaker, by way of politeness or irony, includes himself in the question, *e.g.*, "an censemus?" "an putamus?" "an credimus?"

Observe that the alternative, though untenable, is expressed in the indicative. The subjunctive is used only in the case of indignant or affected surprise (see Seyffert, Sch. Lat. § 51). Invitus te offendi: an

putas me delectari in laedendis hominibus, *I did not intentionally offend you:* (do you doubt that) *or do you believe that I take pleasure in hurting a person?* Here "an putas" = neque enim putas. In ordinary cases "num putas?" would be used, but "an" is distinguished from "num," "-ne," and "nonne" in that it always involves a reference to an antecedent question expressed or implied.

Fin. 1, 8 sed ad haec, nisi molestum est, habeo quae velim; an me, nisi te audire velim, censes haec dicturum fuisse? (*but I have something I should like to say in reply to this, if it is not bothering you; do you then imagine I should have spoken as I did, if I did not wish to hear you?*).

Tus. 1, 7 quasi non necesse sit, quicquid isto modo pronunties, id aut esse aut non esse; an tu dialecticis ne imbutus quidem es? (do you admit that, *or have you not learned even the first principles of dialectics?*).

Phil. 2, 15 at vero Pompei voluntatem a me alienabat oratio mea; an ille quemquam plus dilexit? (*but my way of talking, it is averred, lost me the friendship of Pompey; was there any one he loved more?*).

Att. 3, 15, 3 sed quid Curio? an illam orationem non legit?

Caes. 7, 77 an, quod ad diem non venerunt, de eorum fide dubitatis? (do you agree with me in this, *or is it possible that you distrust their loyalty, simply because they have not come at the day appointed?*).

N. D. 1, 30 an tu mei similem putas esse aut tui deum? (do you allow this, *or do you believe a god to be a man like you or me?*).

N. D. 2, 6 an ne hoc quidem intellegimus, omnia supera esse meliora (do you see that your hypothesis is absurd, *or is it possible that we do not know that all things above are better?*).

Att. 9, 18 veni igitur et age de pace: meone, inquam, arbitratu? an tibi, inquit, ego praescribam? (*come then and make proposals for peace: and I reply, on such terms as I choose? Am I, said he, to dictate to you? = of course it is not for me to dictate to you*).

Tus. 4, 25 oratorem irasci minime decet, simulare non dedecet; an tibi irasci tum videmur, cum quid in causis acrius et vehementius dicimus? (*anger is unbecoming in an orator, affectation of anger is not unbecoming;* do you grant this, *or do you suppose that we are angry when we speak with more than usual pungency and vehemence?* = fallacy of inference, or *non causa pro causa*).

2.—After a foregoing general question "an" introduces a plausible (or ironical) answer expressed as a question, = "nonne".

Sen. 6 a rebus gerendis abstrahit senectus? quibus? an iis quae iuventute geruntur et viribus? (= omnibusne an iis quae, etc., *or only from such as require youth and strength*).

Phil. 2, 38 cur autem ea comitia non habuisti? an quia tribunus plebis sinistrum fulmen nuntiabat? (*or was it because a tribune of the people was reporting thunder on the left?*).

Phil. 2, 4 quo me teste convincas? an chirographo? (*on what evidence would you convict me? by the handwriting?*).

Verr. 5, 2 quid dicis? an bello fugitivorum Siciliam virtute tua liberatam? (quid dicis? = aliudne dicis?).

Caes. 1, 47 quid ad se venirent? an speculandi causa?

Div. 2, 57 quando autem ista vis evanuit? an postquam homines minus creduli esse coeperunt?

Att. 2, 5 quid enim nostri optimates loquentur? an me aliquo praemio de sententia esse deductum?

3.—"An" or the stronger "an vero" often introduces a settled fact in the form of a question, implying *a fortiori* that a contrasted co-ordinate supposition is indefensible. The contrast is accentuated by the use of asyndeton, but it suits the English idiom to subordinate the first clause by means of *while* or other introductory particle. (See Mayor, Phil. 2, 43.)

Cat. 1, 1 an vero Scipio Gracchum privatus interfecit; Catilinam vero nos consules perferemus? (*did Scipio, though a private individual, slay Gracchus, and are we the consuls to tolerate Catiline?*).

Phil. 2, 43 an supplicationes addendo diem contaminari passus es, pulvinaria contaminari noluisti? (*or was it that, while you allowed the thanksgivings to be polluted by the addition of a day* (*in honour of a dead man*), *you were unwilling that the sacred cushions should be polluted?*).

Tus. 5, 32 an Scythes Anacharsis potuit pro nihilo pecuniam ducere; nostrates philosophi facere non potuerunt?

Sull. 11 an vero clarissimum virum nemo reprehendit, qui filium suum vita privavit; tu rempublicam reprehendis, quae domesticos hostes necavit?

N. D. 2, 7 an cetera mundus habebit omnia, hoc unum, quod plurimi est, non habebit?

Div. 2, 59 an Aesculapius an Serapis potest nobis praescribere per somnium curationem valetudinis, Neptunus gubernantibus non potest?

4.—"An" is exceptionally used after verbs expressing uncertainty, as haud scio, nescio, dubito (the last in all persons and tenses) = *whether not*, equivalent to a modest affirmative, *I venture to think, I daresay, probably.* Hence the proper sequence is nemo, nullus, numquam, not quisquam, ullus, umquam. Later writers, on the other hand, give to haud scio, nescio, dubito an a negative force = *I think not, probably not*, with the corresponding sequence quisquam, ullus, umquam. Hence in the Augustan age "nescio an venerit" = *I rather think he is come;* in the silver age = *I rather think he is not come.*

Leg. 1, 21 hoc diiudicari nescio an numquam sed hoc sermone certe non potest (*this point, I daresay, can never be decided, but certainly not through the present conversation*).

Am. 6 qua (amicitia) quidem haud scio an nihil melius homini sit a dis immortalibus datum (*friendship, in my humble opinion, is the best gift which the immortal gods have granted to man*).

Sen. 20 moriendum certe est et incertum an hoc ipso die (*die we certainly must and possibly this very day*).
(The only instance of *incertum an* in Cicero.—Draeger.)

Fam. 9, 15 est id quidem magnum atque haud scio an maximum (*that is certainly an important matter, probably the most important*).

Verr. 1, 48 nescio an antequam Verres praeturam petere coepit (*probably before Verres began his canvass for the praetorship*).

L. 3, 60, 2 si extemplo rem fortunae commisisset, haud scio an . . . magno detrimento certamen staturum fuerit.

Att. 10, 8 tamenne dubitemus an ei nos etiam cum periculo venditemus, quicum coniuncti ne cum praemio quidem voluimus esse? (*should I still think even at the risk of a rebuff of ingratiating myself with a man whom even with assured advantage I was unwilling to join*).

Brut. 33 diutius si vixisset eloquentia quidem nescio an habuisset parem neminem (here *nescio an* is adverbial and does not influence the construction, otherwise *habiturus fuerit* would have been substituted for *habuisset*).

L. 23, 16 ingens eo die res ac nescio an maxima illo bello gesta est (*the greatest perhaps throughout the war*).

Off. 3, 12 dubitet an turpe non sit (*he is inclined to think that it is not dishonourable* = putet turpe non esse).

Att. 16, 5 itaque dubito an Venusiam tendam (almost = cogito Venusiam tendere).

N. Thras. 1 dubito an Thrasybulum primum omnium ponam (*I am inclined to prefer Thrasybulus to all others*).

Verr. 3, 69 tametsi isti difficile est, tamen haud scio an fieri possit (*still I believe it is possible*).

Plin. Ep. 3, 1 nescio an ullum iucundius tempus exegerim (*I do not think I have ever passed time more pleasantly*).

The subjunctive "haud sciam" expresses greater diffidence, = *I almost think, I might perhaps say.*

N. D. 2, 4 sapientissimus atque haud sciam an omnium praestantissimus (*the best and I might perhaps say the most excellent of all*).

Or. 1, 60 id quod haud sciam an tu primus ostenderis.

Or. 2, 17 magnum est quoddam opus atque haud sciam an longe maximum.

5.—The verb is sometimes omitted. A speaker states something the accuracy of which he begins to doubt, and then introduces a corrective clause by means of "an" = *or perhaps.* Quam orationem in Origines suas rettulit paucis antequam mortuus est diebus an mensibus, *a few days or perhaps months before he died* (Brut. 23). The full expression = nescio utrum dicam diebus an (dicam) mensibus.

Att. 11, 6 is dicitur filium vidisse euntem, an iam in Asia (*he is reported to have seen the son on his way to Asia, or perhaps after his arrival there*).

Att. 1, 3 nos hic te ad mensem Ianuarium exspectamus ex quodam rumore, an ex litteris tuis ad alios missis (*we are expecting you here about the month of January on the strength of some rumour or perhaps letters of yours to other people*).

Fin. 2, 32 cum ei Simonides, an quis alius artem memoriae polliceretur (*Simonides or perhaps some one else*).

6.—Excepting its peculiar use after verbs of uncertainty, "an," as the sign of a simple dependent question instead of num or -ne, is unciceronian, but occurs now and then in Livy and oftener in later writers. Quaesivit, salvusne esset clipeus (*not* an salvus esset clipeus).

Mil. 11 illud iam in iudicium venit, non, occisusne sit, sed iure an iniuria.

L. 31, 48 magna pars senatus nihil praeter res gestas, et an in magistratu suisque auspiciis gessisset, censebant spectare senatum debere (*the majority were of opinion that the senate ought to take nothing into account but his success and whether he achieved it while in office and under his own auspices*).

L. 35, 42 deinde an omnino mittendus esset, consultatio mota est.

7.—Num is properly used of simple questions, hence "num -an" (always in direct questions) is an irregularity, and, as "num" expects a negative answer, "an" appends as an afterthought an alternative, which, if not ironical, implies an affirmative answer.

Hor. S. 2, 5, 58 num furis? an prudens ludis me? (*are you frenzied? or are you purposely making sport of me?*).

Leg. 2, 2, 5 numquid duas habetis patrias? an est una illa patria communis? (*have you two native places, or is that one native place common to you?*).

8.—**Nonne** occurs in a few places in Cicero in indirect questions, but only in connexion with quaerere (Draeger, § 467).

Phil. 12, 7 quaero a te nonne putes.

Ac. 2, 24 ex me quaesieras nonne putarem.

Fin. 2, 18 ex te quaero nonne intellegas.

Fin. 3, 4 quaero nonne tibi faciendum idem sit.

Tus. 5, 12 quaesitum ex Socrate est, Archelaum, Perdiccae filium, nonne beatum putaret.

9.—In questions which are not alternative or mutually exclusive, but simply different, *or* is expressed by **aut**. *I ask whether he is rich or wise*, quaero num dives aut sapiens sit (he may be both or neither). *I ask whether he is rich or poor*, quaero divesne an pauper sit (if he is the one, he cannot be the other). Quaero divesne an sapiens sit = it is conceded that he is either rich or wise, and the question is which of the two he is. *I ask whether he is more rich or wise*, quaero utrum divitior an sapientior sit = I ask which is the greater, his wealth or his wisdom.

Off. 3, 13 quaero num id iniuste aut improbe fecerit.

N. D. 1, 30 quid ergo? solem dicam aut lunam aut caelum deum? (*what then? Am I to say that the sun or the moon or the sky is a god?*).

Or. 1 utrum difficilius aut maius esset negare tibi saepe roganti an efficere id quod rogares diu dubitavi (here *utrum* may be the conjunction or the neuter pronoun.—See Sandys' note).

Or. 1, 34 quaesitum non parum utrum sit melius aut verius (*utrum* = which of the two, *i.e.*, philosophy or eloquence).

Cael. 29 requiro num tibi perditus aut perditissimus esse videatur.

L. 22, 59 utrum avarior an crudelior sit, vix existimari potest (*one can scarcely determine whether he is more rapacious or cruel*, but quaero num avarus aut crudelis sit).

Sall. I. 95 multi dubitavere fortior an felicior esset (*people doubted whether his merits or his good fortune were the greater*).

Par. 1, 3 melioremne efficit (voluptas) aut laudabiliorem virum? (*does pleasure make a good man better or more praiseworthy?*).

After words signifying hope or expectation or an attempt, si sometimes stands elliptically for *whether* = *to see if, to try if, to find out if.* Posse often follows. In expressions other than these si is rare in dependent questions. Philopoemen quaesivit, si Lycortas incolumis esset (L. 39, 50).

Caes. 2, 9 paludem si nostri transirent hostes exspectabant (*the enemy waited to see if our men would cross the marsh* = dum transirent, si transirent).

Att. 16, 2 exspectabam si quid de eo consilio ad me scriberes (*I was waiting to see if you would write anything to me about this plan* = dum scriberes, si quid scriberes).

Caes. 6, 37 circumfunduntur hostes, si quem aditum reperire possent (*the enemy pour around to see if they can find any entrance* = ut possent, si possent).

L. 42, 67 ad Gonnum castra movet, si oppido potiri posset (*he moves his camp to Gonnus in the hope of being able to take the town* = ut posset, si posset).

Caes. 1, 8 nonnumquam interdiu, saepius noctu, si perrumpere possent conati sunt.

L. 1, 57 temptata res est, si primo impetu capi Ardea posset (*an attempt was made whether Ardea could be taken at the first rush*).

L. 10, 16 omnia expertos esse, si suismet ipsorum viribus tolerare tantam molem belli possent (*they had made every effort in the hope that they might be able to bear the brunt of such a war with their own unaided resources*).

Phil. 9, 1 non recusavit quominus vel extremo spiritu, si quam opem rei publicae ferre posset, experiretur.

L. 1, 7 pergit ad speluncam, si forte eo vestigia ferrent (*he follows the way to the cave to find out whether the footsteps perchance led there*).

Fam. 3, 9 te adeunt fere omnes, si quid velis (*to find out what you want, if you should want anything*).

L. 40, 49 quaesivit iterum, si cum Romanis militare liceret (*he inquired next whether it were permitted to serve on the side of the Romans* = num sibi liceret, si liceret, *whether, if such a thing were permissible, he would be permitted to go to war along with the Romans*).

WHETHER-OR (disjunctive hypothesis).

When the same thing is predicted under conflicting conditions, *whether-or* is translated by **sive (seu)—sive (seu)** = *be this the case or that the case, take you this view or that view*, so and so holds good. (*Cf.* Syntax, § 304, in Iwan von Müller's *Handbuch*, 1st ed.) *Whether he is white or black* (adverbial sentence), he is my slave, sive albus, sive ater est, servus est meus. *I do not know whether he is white or black* (noun sentence), albus aterne sit ignoro.

Fam. 6, 8 sed ego, sive hoc sive illud est, in Sicilia censeo commorandum.

L. 23, 16 sive tanta sive minor victoria fuit, ingens eo die res gesta est.

Fat. 13 sive adhibueris medicum sive non adhibueris, convalesces (*you will get well whether you call in a physician or not*).

L. 45, 8 utcunque haec, sive errore humano, seu casu, seu necessitate inciderunt, bonum animum habe.

Fam. 13, 30 peto igitur aps te, ut eum, sive aderit sive non venerit in Siciliam, in meis intimis scias esse.

Att. 12, 12, 2 quare, sive habes quid sive nihil habes, scribe tamen aliquid.

Tac. H. 4, 66 transgredior ad vos, seu me ducem seu militem mavultis (*whether you prefer me to be your general or your fellow-soldier. Cf.* Sall. C. 20 vel imperatore vel milite me utimini).

The conflicting conceptions generally stand in the indicative, "probably because the writer declines to mark as imaginary any of the possibilities among which he declines to decide" (Roby, § 1562).

Caes. 1, 23 seu quod timore perterritos Romanos discedere existimarent, sive eo quod re frumentaria intercludi posse confiderent (properly "existimabant" and "confidebant," but, by a Latin irregularity, verbs of saying, thinking, believing, are sometimes put in the subjunctive, instead of the thing said, thought or believed).

WHICH?

Uter, *which of two?* **quis**, *which of many? Which of the consuls?* uter consulum? *which of the tribunes?* quis tribunorum?

Mil. 9 uter utri insidias fecit? (*which plotted against which?*).

Par. 6, 3 uter igitur est divitior—cui deest an cui superat?

N. Att. 5 intellegi non poterat uter eum plus diligeret, Cicero an Hortensius.

Off. 1, 43 potest incidere saepe contentio de duobus honestis utrum honestius.

Am. 7, 24 ignorabat rex uter eorum esset Orestes (*the king knew not which of the two was Orestes*).

Ac. 2, 41, 126 dubium est, uter nostrum sit . . . inverecundior?

Tus. 1, 41, 99 utrum autem sit melius, di inmortales sciunt.

L. 25, 18, 6 uter bello melior sit, decernamus.

Hor. Ep. 2, 1, 55 ambigitur quotiens uter utro sit prior.

L. 40, 12 ut uter timuerit, ne alter dignior videretur regno, consilium opprimendi fratris cepisse iudicetur?

Phil. 10, 2 permitto ut de tribus Antoniis eligas quem velis.

Off. 1, 25 similiter facere eos, qui inter se contenderent, uter potius rem publicam administraret, ut si nautae certarent quis eorum potissimum gubernaret.

Rosc. C. 7 considera, Piso, quis quem fraudasse dicatur (*consider Piso, who is said to have defrauded whom*).

Quotus? *which in order or number, which in the series? Which* (*in order*) *are you?* quotus es? *What is the number of your prize?* quotum est tuum praemium? *What o'clock is it?* quota hora est? Quotus quisque, *which one of what total number? one in how many;* as decimus quisque, *every tenth one;* vicesimus quisque, *every twentieth one;* centesimus quisque, *every hundredth one.* Hence the signification, *how small a proportion, how few! How few men are fluent speakers!* quotus quisque disertus est!

WHILE.

In narration **dum**, *while* = *at the same time that*, is regularly constructed with the present indicative, whatever be the tense of the principal clause. *He came while I was writing*, dum scribo (*not* scribebam, *or* scripsi) venit. The imperfect subjunctive is sometimes found in the poets as well as in Livy and later prose writers.

L. 4, 9 dum haec Romae geruntur, legati ab Ardea veniunt.

Hor. S. 1, 5, 13 dum aes exigitur, dum mula ligatur, tota abit hora (*while the fare is being taken and the mule harnessed, a whole hour is gone*).

L. 21, 7 dum ea parant, iam Saguntum oppugnabatur (*while they were making these preparations, Saguntum was being already attacked*).

Caes. 1, 46 dum haec geruntur, Caesari nuntiatum est (*while this was taking place, it was announced to Caesar*).

Fin. 5, 19 Archimedes, dum in pulvere quaedam describit attentius, ne patriam quidem captam esse sensit.

L. 23, 11 dum haec geruntur, nuntius venerat.

Verr. 5, 35 haec dum aguntur, interea Cleomenes iam ad Helori litus pervenerat.

Div. 2, 16, 37 dum haruspicinam veram esse vultis, physiologiam totam pervertitis.

N. Han. 2 quae divina res dum conficiebatur, quaesivit a me, vellemne secum proficisci (Latin syntax demands conficitur).

L. 1, 40 dum intentus in eum se rex totus averteret, alter elatam securim in caput deiecit.

L. 10, 18 dum ea in Samnio gererentur, Romanis in Etruria interim bellum ingens concitur.

L. 2, 47 dum praedae magis quam pugnae memores tererent tempus, triarii proelium renovant.

The imperfect subjunctive (*not* the present subjunctive) is the regular tense in *oratio obliqua*, but Livy and later writers, especially Tacitus, sometimes retain the present indicative, *e.g.*, L. 24, 19 altero exercitu, dum Casilinum oppugnatur, opus esse; Tac. A. 2, 81 oravit ut maneret in castello, dum Caesar consulitur.

1.—**Dum** and **quoad** (*seldom* **donec**) in the sense of *while*, *as long as* = **quamdiu**, take the indicative in varicus tenses.

Quinct. 15 dum existimatio est integra, facile consolatur honestas egestatem.

Phil. 3, 13 hoc feci, dum licuit; intermisi, quoad non licuit (*I did this as long as I was permitted, I discontinued it as long as I was not*). Note the change to **quoad**; **dum non** is rare: see Livy, 37, 35.

Verg. E. 1, 31 dum me Galatea tenebat, nec spes libertatis erat nec cura peculi.

Par. 6, 1, 44 dum te inanem videbo, divitem non putabo.

Sall. I. 101, 5 dum eo modo equites proeliantur, Bocchus cum peditibus . . . postremam Romanorum aciem invadunt.

L. 37, 21, 3 quievit Diophanes, dum in conspectu erant.

N. Cat. 2 Cato, quoad vixit, virtutum laude crevit.

Off. 1, 1 disces, quam diu voles; tam diu autem velle debebis, quoad te, quantum proficias, non paenitebit.

Rosc. A. 32 dum civitas erit, iudicia fient.

Planc. ap. Fam. 10, 11 inmortalis ago tibi gratias agamque, dum vivam.

Att. 9, 10 ut aegroto, dum anima est, spes esse dicitur, sic ego, quoad Pompeius in Italia fuit, sperare non destiti.

Ov. Tr. 1, 9, 5 donec eris felix, multos numerabis amicos.

2.—**Dum** and **quoad** = *until*, take the indicative (pres., perf., and fut. perf.) when they are used merely as particles of time, and the subjunctive (pres. and imperf.) when they imply intention or expectation. **Donec** is scarcely classical in the latter sense. The perfect and pluperfect subjunctive are properly used only in *oratio obliqua*. *The ambassadors were detained till the senate was consulted*, legati retenti sunt, dum senatus consultus est (= *till the time when the senate was consulted*); dum (= ut interea) senatus consuleretur (*not* consultus esset) = *with a view of allowing the senate to be consulted; they resolved to detain the ambassadors till the senate was consulted*, legatos, dum senatus consultus esset, retinere placuit.

Mil. 10 Milo in senatu fuit eo die, quoad senatus est dimissus.

N. Ep. 9 Epaminondas ferrum usque eo retinuit, quoad renuntiatum est vicisse Boeotos (*till it was* (*actually*) *announced that the Boeotians were victorious;* "renuntiaretur" would imply that he purposely retained the spear till the news should be brought).

Verr. 5, 17 haec dum breviter expono (*not* exponam), diligenter adtendite.

L. 23, 31 de comitiis, donec rediit Marcellus, silentium fuit.

Verr. 1, 6 usque eo timui, ne quis de mea fide dubitaret, donec ad reiciundos iudices venimus.

Or. 1, 62 nunc Scaevola paulum requiescet, dum se calor frangat.

Att. 7, 1, 4 exspecta, amabo te, dum Atticum conveniam (*do wait, pray, till I see Atticus*).

Verr. 3, 53 num exspectatis, dum testimonium dicat? (*are you waiting till he gives his evidence?*).

Phil. 2, 34 num exspectas, dum te stimulis fodiamus?

Mil. 20 dum hic veniret (*not* venisset) locum relinquere noluit.

Caes. 4, 23 dum reliquae naves eo convenirent (*not* convenissent), in ancoris exspectavit.

Att. 8, 11D, 1 non exspectavi, dum mihi a te litterae redderentur.

N. Timol. 1, 4 dum res conficeretur, procul in praesidio fuit.

Hor. Ep. 1, 2, 42 exspectat dum defluat amnis.

L. 21, 28, 10 nihil sane trepidabant, donec continenti velut ponte agerentur.

L. 21, 28, 11 trepidationis aliquantum edebant, donec quietem ipse timor circumspectantibus aquam fecisset.

L. 8, 2, 4 ut tempus indutiis daret, quoad legati redissent.

L. 3, 13 reus, dum consulerentur patres, retentus est.

L. 24, 40 diem insequentem quievere, dum praefectus iuventutem Apolloniatium inspiceret.

Fam. 9, 2 latendum tantisper ibidem, dum (*while*) effervescit haec gratulatio, et simul dum (*till*) audiamus, quem ad modum negotium confectum sit.

Caes. 5, 24 Caesar, quoad munita hiberna cognovisset, in Gallia morari constituit (direct = morabor, quoad cognovero).

After exspectare, manere and opperiri the causal or final relation occasionally gives place to the temporal, and the indicative is used instead of the subjunctive. *I will wait till he comes*, exspectabo, dum venit (= *till when he comes*).

Att. 10, 3 ego in Arcano opperior, dum ista cognosco.

Verr. 6 mansit in condicione atque pacto usque ad eum finem, dum iudices reiecti sunt.

3.—**Dum**, *if only*, *provided that* = **dummodo**, or **modo**, is invariably joined with the subjunctive. *If only not* = **dum ne** (**modo ne**). *They may hate, provided that they fear*, oderint dum metuant.

Fin. 5, 29 dum res maneant, verba fingant arbitratu suo (*provided that the facts remain, they may coin phrases as they please*).

Att. 8, 11B dum ne tibi videar, non laboro (*I care not, provided you do not think me so*).

Brut. 82 dummodo sit polita, dum urbana, dum elegans (*provided it is polished and refined and elegant;* observe that in the anaphora dum alone follows dummodo).

N. D. 3, 3, 8 te quoque . . . animadverti, . . . saepe . . . argumentis onerare iudicem, si modo eam facultatem tibi daret causa.

If only introducing a simple condition, not a wish or stipulation = *if indeed* (*granting that*) is expressed by si modo with the indicative. *The people, granting that they desire to be safe, will choose the best men*, populus deliget, si modo salvus esse vult, optimum quemque (R. P. 1, 34, 51).

Cael. 32 promitto hoc vobis et rei publicae spondeo, si modo nos ipsi rei publicae satis fecimus.

Div. 1, 1 divinatio magnifica res et salutaris, si modo est ulla (*if indeed there is such a thing*).

Or. 2, 43 quae facilius ornari possunt, si modo sunt, quam fingi, si nulla sunt.

Att. 12, 18A, 2 tute scis, si modo meministi, me tibi tum dixisse.

Brut. 73, 255 quisquis est ille, si modo est aliquis.

Cf. Sen. 7 manent ingenia senibus, modo permaneat studium et industria (*old men retain their faculties if only they retain their zeal and diligence*).

4.—With a negative preceding, *until* is expressed by **nisi**, **prius quam**, or **ante quam**. *He did not return till next year*, **non rediit nisi anno proximo**.

Caes. 1, 53 neque prius fugere destiterunt, quam ad flumen Rhenum pervenerunt.

Leg. 1, 1 respondebo tibi equidem, sed non ante quam mihi tu ipse responderis.

Caes. 2, 32 sed deditionis nullam esse condicionem nisi armis traditis (*until their arms had been given up*).

Caes. 6, 18 suos liberos, nisi cum adoleverunt, palam ad se adire non patiuntur.

L. 6, 1, 4 neque eum abdicare se dictatura nisi anno circumacto passi sunt.

L. 39, 10 neque ante dimisit eum, quam fidem dedit adulescens ab his sacris se temperaturum.

L. 27, 14, 12 nec ante finis sequendi est factus, quam in castra paventes conpulsi sunt.

5.—"While," used adversatively, without reference to time = *whereas* is expressed by **cum** (*not* **dum**), or **autem**, or is altogether omitted.

Brut. 17 cur igitur Lysias amatur, cum penitus ignoretur Cato?

Verr. 13 erit tum consul Hortensius, ego autem aedilis.

Am. 24 eam molestiam, quam debent capere, non capiunt, eam capiunt, qua debent vacare.

N. D. 2, 2, 5 opinionis enim commenta delet dies, naturae iudicia confirmat.

Caes. 4, 11, 1 Caesar cum ab hoste non amplius passuum XII milibus abesset, ut erat constitutum, ad eum legati revertuntur.

Caes. 5, 20, 1 (eius) pater in ea civitate regnum obtinuerat interfectusque erat a Cassivellauno, ipse fuga mortem vitaverat.

FOR A WHILE.

Parumper and **paulisper** correspond respectively to **parum** and **paulum**, from which they are derived (*cf.* **nuper novumper**). **Paulisper** implies *duration of time — a little while*, in opp. to *a long while*, or *for ever*; **parumper** implies *limitation of time — for not more than a short time, for only a little while*.

Div. 1, 23 discedo parumper a somniis, ad quae mox revertar.

L. 10, 19 Samnites—parumper cunctati quia dux aberat—Appio occurrere.

L. 45, 12 parumper cum haesitasset, *faciam*, inquit, *quod censet senatus.*

Phil. 2, 40 remove gladios parumper illos, quos videmus; iam intelleges aliam causam esse hastae Caesaris, aliam temeritatis tuae.

L. 26, 44, 3 Romani duce ipso praecipiente parumper cessere, ut propiores subsidiis in certamine ipso summittendis essent.

Q. F. 2, 4, 3 (6, 3) si te haberem, paulisper fabris locum darem (*if I had you here, I would set the carpenters to work for a while*).

L. 34, 46 consul armatos paulisper continuit, ut stolidam fiduciam hosti augeret.

Cat. 1, 12 intellego hanc rei publicae pestem paulisper reprimi, non in perpetuum comprimi posse.

L. 10, 43 paulisper inde temptaverunt extremam pugnae fortunam, deinde abiectis armis in fidem consulis venerunt.

L. 27, 42 Numidae ex composito paulisper in portis se valloque ostentavere.

WHITE.

Albus, *white in contradistinction to other colours, dead white*, opposed to **ater**; **candidus**, *glancing* or *shining white*, opposed to **niger**, *jet* or *glossy black*.

Tus. 5, 39 Democritus, luminibus amissis, alba discernere et atra non poterat.

Phil. 2, 16 is, qui albus aterne fuerit ignoras.

Catull. 93 nec scire utrum sis albus an ater homo.

Pl. Men. 5, 5, 17 album an atrum vinum potas? (*do you drink white or red wine?*)

Verg. E. 2, 16 quamvis ille niger, quamvis tu candidus esses (*swarthy as he was, fair though you are*).

WHOEVER.

Quisquis and **quicumque**, *whoever*, are regularly used with the indicative, the idea of indefiniteness being sufficiently expressed by the pronoun. *Whoever he may be*, quisquis est (*not* sit).

Quisquis is usual only in the forms quisquis, quicquid, and quoquo. Cuicuimodi, *of whatever kind*, for cuiuscuiusmodi, occurs rarely, and only in the forms cuicuimodi es, est, sunt; *e.g.*, Att. 3, 22 tu ad me velim omnia, cuicuimodi sunt, scribas (*mind you tell me everything, be it what it may*).

Asin. Pollio ap. Fam. 10, 31, 3 quicumque is est, ei me profiteor inimicum (*be that man who he may, I profess myself his enemy*).

Fam. 6, 1 quocumque in loco quisque est, idem est ei sensus (*one's feelings are the same, no matter where each may be*).

Verg. A. 2, 49 quidquid id est, timeo Danaos et dona ferentis (*be it what it may, I fear the Greeks even when they bring gifts*).

Att. 9, 14, 2 quicquid est, biduo sciemus.

Tus. 5, 41, 121 ubi melius uti possumus hoc, cuicuimodi est, otio?

Tus. 3, 34, 83 superest enim nobis hoc, cuicuimodi est, otium.

Att. 12, 18, 1 refugio ad te admonendum, quod velim mihi ignoscas, cuicuimodi est.

1.—**Quisquis** and **quicumque** are sometimes used absolutely = *any whatever, every* or *any possible*, especially in Livy and later writers; rarely and mostly in the ablative in Cicero, Caesar, and Sallust; *e.g.*, quacumque ratione (condicione, de causa, de re, ex arte, in ora), quocumque (quoquo) modo (loco, tempore).

So qualiscumque, quantusquantus, quantuscumque, ubicumque, etc.

Att. 12, 12, 1 quoquo modo confice.

Fam. 4, 14, 4 si enim status erit aliquis civitatis, quicumque erit.

L. 9, 37, 5 praecipit, ut in armis sint, quacumque diei noctisve hora signum dederit.

L. 25, 8, 11 ut, quocumque noctis tempore sibilo dedisset signum, porta aperiretur.

Cat. 2, 5 quae sanari poterunt, quacumque ratione sanabo (*what can be remedied, I will remedy in the best way I can*).

L. 36, 7 Macedonas in societatem belli quacumque ratione censeo deducendos esse.

Att. 3, 21 te oro, ut, si quid erit, quod perspicias quamcumque in partem (*whether for or against me*), quam planissime ad me scribas.

L. 22, 58 laeti quamcumque (= quamvis) condicionem paciscendi acceperunt.

L. 35, 13 satius esse quamcumque fortunam subire.

Hor. Ep. 1, 1, 65-6 rem facias, rem, si possis, recte, si non, quocumque modo rem (*make money, money, sir, honestly if you can, but if not, by all means make money*).

L. 1, 3 is Ascanius, ubicumque et quacumque matre genitus, urbem matri reliquit.

Att. 12, 23, 3 quantiquanti, bene emitur, quod necesse est (*what is necessary is a good bargain at any price*).

2.—**Quicumque** is oftenest used, like the ordinary relative, in the sense of *every one who, all who, all that.* Though containing in itself the notion of universality, it is sometimes attached to **omnes**, which stands as antecedent in the main clause. So **quicquid**, *all that, all which*, is occasionally followed by **id omne, hoc omne** (not **omnia**).

All that we hear of him leads us to beware of him, quaecumque de eo audimus, nos adducunt, ut eum caveamus. *All that we hear of him is that he is very poor*, hoc unum (*not* quaecumque) de eo audimus, eum esse pauperrimum.

Q. F. 1, 2, 2, 4 quoscumque de te queri audivi, quacumque potui ratione, placavi (*I appeased in the best way I could all whom I heard complaining of you*).

Ter. Phor. 2, 1, 21 (251) quidquid praeter spem eveniet, omne id deputabo esse in lucro.

Caes. ap. Att. 14, 1, 2 quidquid vult, valde vult.

L. 1, 38, 1 Collatia et quidquid citra Collatiam agri erat Sabinis ademptum.

Phil. 12, 12 omnia ad senatum reiciam, quaecumque postulabit Antonius.

Fin. 1, 19 quicquid animo cernimus, id omne oritur a sensibus.

Pomp. 24 quicquid auctoritate possum, id omne tibi polliceor.

L. 5, 3 quidquid patres faciunt displicet, sive illud pro plebe sive contra plebem est.

Pl. Men. 1153 vendam quicquid est (*I will sell all I have*).

3.—In sentences expressing repeated action in past time **quicumque** = *as often as any one*, follows the construction of **cum** and **ubi** iterative, *i.e.*, it takes the indicative in Cicero, and Sallust, and the subjunctive in preference to the indicative in Livy and later writers.

Verr. 5, 56 quaecumque navis ex Asia, quae ex Syria, quae Tyro, quae Alexandria venerat, statim tenebatur (observe that **quae** takes the place of **quaecumque** in the second and succeeding clauses).

L. 3, 11 quemcumque lictor prendisset (= prenderat), tribunus mitti iubebat (*whenever the lictor arrested any one, the tribune ordered him to be released*).

WHY NOT?

Cur non asks a question and expects an answer; **quin** (= qui-ne) is an interrogative of reproach or remonstrance, and takes the indicative; **quidni** is tantamount to a confident affirmative = *of course*, and is always joined with the subjunctive.

Rosc. A. 27 qui sunt hi? cur nominantur?

Div. 1, 54 quibus quaerentibus cur non eadem via pergeret, deterreri se a deo dixit.

L. 1, 57 quin conscendimus equos? (*why don't we mount our horses? = come, to horse*).

Sall. C. 20 quin igitur expergiscimini? (*why don't you wake up? = come, bestir yourselves*).

Pl. Mil. 4, 9, 10 (1387) quid stas? quin intro is?

Ter. Haut. 4, 7, 4 (832) quid stas, lapis? quin accipis?

Pl. Mil. 4, 3, 27 (1120) PY. Itan tu censes? PA. Quid ego ni ita censeam?

Verr. 2, 33 quidni iste neget? (*why should he not deny it? = he is pretty sure to deny it*).

Tus. 5, 5 quidni possim? (*why could I not? = of course I could*).

WISDOM.

Sapientia (σοφία), *the wisdom of the philosopher*, the wisdom which is based on right reason and the moral fitness of things; **prudentia** (φρόνησις), *practical wisdom*, the wisdom which is based on experience or insight. So **sapiens** and **prudens**.

Fin. 1, 13 sapientia ars vivendi putanda est (*wisdom is held to be the art of living*).

Leg. 1, 23, 60 . . . ingeni aciem ad bona seligenda et reicienda contraria, quae virtus ex providendo est appellata *prudentia*.

Sen. 9 quorum usque ad extremum spiritum est provecta prudentia (*legal skill*).

N. Cim. 2 habebat magnam prudentiam cum iuris civilis tum rei militaris.

Or. 3, 34, 137 septem fuisse dicuntur uno tempore, qui *sapientes* et haberentur et vocarentur.

Tus. 4, 17 is est sapiens, quem quaerimus (*he is the philosopher we are in quest of*).

Cat. 4, 2 neque turpis mors forti viro potest accidere nec misera sapienti.

Balb. 19 prudentissumi interpretes foederum (*the most skilled interpreters of treaties*).

Am. 2 Acilius prudens esse in iure civili putabatur (prudens in iure (*not* iuris = iuris or iure consultus)).

WITH.

An armed force, viewed as a warlike instrument in the hands of the general, is sometimes used in the ablative without a preposition, especially with general expressions, *e.g.*, omnibus copiis, ingenti manu. But the preposition is attached, if there is no attribute, or if the attribute is a specified number, *e.g.*, cum exercitu, cum legione, cum sex cohortibus. **Cum** is always used with mittere and its compounds.

Caes. 3, 11 ipse eo pedestribus copiis contendit.

Caes. C. 1, 41 omnibus copiis ad Ilerdam proficiscitur.

Caes. C. 2, 21, 4 ipse iis navibus, quas . . ., Tarraconem paucis diebus pervenit.

L. 33, 44, 7 ingenti classe, egregio terrestri exercitu in Europam Antiochus traiecit (*Antiochus crossed into Europe with a large fleet and a splendid infantry force*).

L. 40, 1 eodem decem navibus C. Furius duumvir navalis venit.

Caes. 1, 26 ipse cum omnibus copiis eos sequi coepit.

Caes. 6, 3 eodem die cum legionibus in Senones proficiscitur.

Caes. 1, 8 interea ea legione, quam secum habebat, murum fossamque perducit.

L. 30, 9 Scipio Laelium cum omni equitatu ad persequendum Syphacem mittit.

WITH ONE.

Apud aliquem — *at the house of*; **cum aliquo** — *in the company of*. Cenavit apud meum fratrem, *he dined at my brother's house* (Fr. chez mon frère; Ger. bei meinem Bruder; It. dal meo fratello); cenavit cum meo fratre, *he dined in my brother's company* (Fr. avec mon frère; Ger. mit meinem Bruder; It. col meo fratello).

Att. 5, 6 Pompeius petiit, ut secum et apud se essem cotidie.

Att. 5, 7 ego triduum cum Pompeio et apud Pompeium fui.

Q. F. 2, 5 eo die cenavi apud Crassipedem.

Clu. 60 apud hunc ille Romae habitavit, apud hunc aegrotavit, huius domi est mortuus.

Fam. 13, 69, 1 apud eum sic Ephesi fui, quotienscumque fui, tamquam domi meae.

1.—**Apud exercitum**, *with the army*, of one unattached; in exercitu, *with the army*, of a member of the service.

Verr. 4, 22 qui nunc apud exercitum cum L. Lucullo est (see Halm's note).

Arch. 5 est enim obscurum hunc cum Lucullo apud exercitum fuisse.

ap. Mur. 9, 21 "apud exercitum mihi fueris tot annos, forum non attigeris."

2.—**Ab aliquo** sometimes = *from one's house*.

Rosc. C. 10 quia veniebat a Roscio, plus etiam scire, quam sciebat, videbatur.

Ac. 1, 1, 1 nuntiatum est nobis a M. Varrone venisse eum Roma pridie vesperi.

Sen. 16 (eius villa) abest non longe a me (*from my house*).

3.—Vivere cum aliquo = *to be on intimate terms with one*, not necessarily *to live at one's house*. "It is occasionally used merely of staying a day or two at a man's house" (Reid).

Quinct. 4 ibi cum isto familiariter vivit.

Ac. 2, 36 qui mecum vivit tot annos, qui habitat apud me.

Att. 4, 15, 5 vixi cum Axio (*I stayed with Axius*).

WITHIN.

Intra, *within*, as a preposition, **intus** and **intro** as adverbs. **Intra** is used of *being* and (sometimes) of *moving within*. *The enemy kept within the rampart*, hostes intra vallum sese continebant; *the enemy were driven within the rampart*, hostes intra vallum compulsi sunt. **Intus** is used of *being within*, and intro of *moving within*. *He is within*, est intus; *let us go within*, eamus intro.

L. 44, 10 trepidos intra moenia compulit.

L. 6, 36, 4 intra suamet ipsum moenia conpulere.

Cat. 2, 5 intus insidiae sunt, intus inclusum periculum est, intus est hostis.

ap. Verr. 1, 26 cur filiam tuam non intro vocari iubes?

Ter. Haut. 2, 4, 29 (409), Hec. 3, 4, 15 (429) ite intro.

1.—**Extra**, *without*, is used both as a preposition and an adverb, and in the one relation is opposed to "intra," and in the other to "intus" and "intro". *He was buried without the city*, sepultus est extra urbem; *he walks without*, ambulat extra; *he ran without*, cucurrit extra.

N. Han. 5 egredi extra vallum nemo est ausus.

Caes. C. 3, 69 cum extra et intus hostem haberent.

2.—*Within a period of time* is made by the ablative, or by "intra" (not in Cicero and Caesar) with the accusative.

Mil. 9 Clodius respondit triduo Milonem aut summum quadriduo periturum.

L. 9, 29 omnes intra annum cum stirpe extincti.

Intra centum annos, *within a hundred years* = *in less than a hundred years*; inter centum annos, *in the course of a hundred years*: per centum annos, *during a period of a hundred years*.

WITHOUT.

"Without" before the English gerund or participle is variously translated.

1.—By sine with a substantive (never with gerund). *I let him go without praising him*, dimisi eum sine laudatione (*not* sine laudando).

Phil. 14, 4 quis liberos, quis coniugem aspicere poterat sine fletu? (*without weeping*).

2.—By a negatived participle, which stands either in apposition or in the ablative absolute. *He enriches others without robbing himself*, alios locupletat, se ipsum non spolians; *he returned home without waiting for his friends*, amicis non exspectatis, domum rediit.

L. 1, 15 non castris positis, non exspectato hostium exercitu, Veios rediere.

Hor. C. 2, 18, 40 non vocatus audit (*he hears without being prayed to*).

N. D. 3, 6, 14 miserum est nihil proficientem angi.

Fam. 6, 6, 6 in bello nihil adversi accidit non praedicente me.

3.—By neque or et—non. *He reads without understanding*, legit neque intellegit.

Caecil. 16 suadebit tibi ut hinc discedas neque mihi verbum ullum respondeas.

Tus. 1, 3 fieri potest, ut recte quis sentiat, et id, quod sentit, polite eloqui non possit.

Att. 1, 13, 2 id admurmurante senatu neque me invito esse factum.

N. D. 3, 13, 32 nec potest ullo sensu iucunda accipere, non accipere contraria.

N. D. 3, 8, 19 ut . . . repente avertas orationem nec des respondendi locum.

Off. 3, 2, 9 negant eum locum a Panaetio praetermissum, sed consulto relictum, nec omnino scribendum fuisse, quia . . .

4.—By negative adjectives, as ignarus, inscius, imprudens. *He told me this without knowing who I was*, hoc mihi dixit, ignarus quis essem.

Rosc. A. 8 haec omnia imprudente Sulla facta esse certo scio (*that all this was done without the knowledge of Sulla I know for certain*).

Verr. 1, 9 incognita causa condemnari nemo potest (*no one can be condemned without his cause being heard*).

Att. 1, 19, 10 apud me si quid erit eius modi, me imprudente erit et invito.

Top. 20, 75 et parvi saepe indicaverunt aliquid, quo id pertineret ignari.

Tus. 3, 34, 84 quid autem praeclarum non idem arduum?

Ter. Eun. 4, 2, 5 (633) praeterii imprudens villam.

5.—When a negative precedes, nisi is used of a necessary preliminary, and ut non, quin, or qui non of an invariable result. *You cannot be happy without living a wise life*, beatus esse non potes, nisi sapienter vivas; *you cannot live a wise life without being happy*, sapienter vivere non potes, quin beatus sis; *you cannot ruin Carthage without ruining yourself*, pessum dare Carthaginem non potes, ut non te ipsum pessum des. Ut non or qui non (*not* quin) should be used when the negative qualifies a special word or special part of the clause.

Fin. 1, 18 clamat Epicurus non posse iucunde vivi nisi sapienter, nec sapienter nisi iucunde.

Caes. C. 3, 47 neque ullus flare ventus poterat, quin aliqua ex parte secundum cursum haberent.

Pomp. 7 non possunt multi rem amittere, ut non plures secum in eandem calamitatem trahant (*it is impossible for a number of people to lose their property without dragging a still larger number into the same calamity*).

Pomp. 7 ruere illa non possunt, ut haec non eodem labefactata motu concidant.

Fin. 4, 12 sed id ne cogitari quidem potest quale sit, ut non repugnet ipsum sibi (*but the nature of any such creature cannot even be conceived without involving consistency*).

Sall. I. 40, 2 aperte resistere non poterant, quin illa et alia talia placere sibi faterentur.

6.—**Ut non** (*not* **quin**) may be used when no negative precedes. *He always praised without introducing anything which might detract from the reputation of others*, semper ita laudavit, ut non adiceret quod alienam minueret laudem.

Caes. C. 1, 26 haec Caesar ita administrabat, ut condiciones pacis dimittendas non existimaret (*without thinking that he need give up hopes of negotiating peace*).

Fin. 2, 22 malet existimari bonus vir ut non sit quam esse ut non putetur (*he will choose to be thought a good man without really being so, rather than to be good without being considered good*).

L. 24, 8, 10 flamen . . . , quem neque mittere a sacris neque retinere possumus, ut non deum aut belli deseramus curam.

L. 4, 58, 10 nullum annum esse, quo non acie dimicetur.

7.—*To be without* = carere, egere, vacare, expertem esse. *A man cannot be said to be without a thing which he does not want*, non caret is, qui non desiderat (Sen. 14). *Brutes are without reason and speech*, ferae sunt rationis et orationis expertes (Off. 1, 16).

8.—*Without being on oath*, iniuratus ; *without orders*, non iussus (*not* iniussus) ; *without my orders*, iniussu meo ; *without the orders of the Roman people*, iniussu populi Romani. Vetat Pythagoras iniussu imperatoris, id est dei, de statione vitae decedere (Sen. 20).

Caecin. 1, 3 id iurati dicunt quod ego iniuratus insimulo.

L. 30, 22, 2 eum iniussu senatus . . . Alpes . . . transgressum (esse).

R. P. 2, 21, 38 cum . . . regnare coepisset non iussu, sed voluntate atque concessu civium.

9.—*Without, outside of* = extra. *Without the province*, extra provinciam ; *without a province*, sine provincia ; *without joking*, extra iocum. Proximis diebus habetur extra urbem senatus (Caes. C. 1, 6).

L. 4, 45, 8 filius meus extra sortem urbi praeerit [citra sortem is found in the same sense].

WITNESS.

Arbiter, *an eye-* or *an ear-witness, a party present* ; **testis**, *one who bears evidence*, not necessarily a bystander or onlooker. **Falsus testis** (*not* **arbiter**), *a false witness.*

L. 3, 36 cotidie coibant remotis arbitris.

Sall. C. 20 omnibus arbitris procul amotis.

Or. 1, 24, 112 quem quidem nunc mearum ineptiarum testem et spectatorem fortuna constituit.

L. 21, 43, 17 ego virtutis spectator ac testis.

L. 26, 44, 8 testis spectatorque virtutis atque ignaviae cuiusque adest.

Quinct. 23 parantur testes qui hoc dicant.

Verr. 4, 45 ficti testes in servum dantur.

Verr. 1, 59 quis umquam templum illud aspexit, quin avaritiae tuae testis esset?

WORD.

Vocabulum, *a word, as a part of language;* **verbum**, *a word, as a part of speech;* **vocabula**, *individual* or *disconnected words, the words of a dictionary* (Wörter); **verba**, *coherent words, the words of a sentence* (Worte). Hence verba (*not* vocabula) facere, *to speak, or to make a speech.*

Sall. C. 52 iam pridem equidem nos vera vocabula rerum amisimus (*we have in fact long since ceased to call things by their right names*).

Leg. 1, 13 rebus non immutatis immutaverunt vocabula.

Or. 44 collocabuntur igitur verba, ut inter se quam aptissime cohaereant extrema cum primis.

Fin. 4, 19, 52 vitam nostram, consilia, voluntates, non verba corrigi.

Verba facere, *to speak;* verbum facere, *to speak at all, to utter a word.*

Verr. 4, 65 antequam verbum facerem, de sella surrexit atque abiit . . . ait indignum facinus esse, quod ego in senatu Graeco verba fecissem.

Brut. 78 qui verbum numquam in publico fecerunt.

Verr. 3, 60, 138 negat sese apud Artemidorum recuperatorem verbum esse facturum.

WORK AT.

Laborare, *to work at, usually unsuccessfully, to struggle;* **elaborare**, *to work at successfully, to work out.* (*Cf.* under **Entreat**).

Caes. 4, 26 quos laborantes conspexerat, his subsidia submittebat.

Fam. 3, 12, 3 vides sudare me iam dudum laborantem, quo modo ea tuear, quae mihi tuenda sunt.

L. 22, 39, 19 veritatem laborare nimis saepe aiunt, extingui numquam.

Pomp. 1 statui nihil huc nisi perfectum ingenio, elaboratum industria adferri oportere.

Off. 1, 1 id quidem nemini video Graecorum adhuc contigisse, ut idem utroque in genere elaboraret.

Laborare, *to trouble one's self about*, is followed by the infinitive or a dependent clause, but in Cicero only with a negative.

Verr. 3, 55 si sociis fidelissimis prospicere non laboratis.

Tus. 5, 9 quam sibi constanter dicat, non laborat (*how far he talks consistently, he heeds not*).

WORKMAN.

Opifex, *of manual labour, the artes sordidae the artisan, handicraftsman;* **artifex**, *of the liberal arts the artist.*

Off. 1, 42 opifices omnes in sordida arte versantur.

Tus. 5, 12 ignobilis verborum opifex.

L. 1, 59, 9 opifices ac lapicidas pro bellatoribus factos.

Cf. Brut. 73, 257 praesertim cum pauci pingere egregie possint aut fingere, operarii autem aut baiuli deesse non possint.

Fam. 1, 7, 7 egregium artificem praeclaris operibus laetari.

Or. 51 politus scriptor atque artifex.

Opifices, *working men;* **operae**, *men who are working, labourers*, in a bad sense *hired aiders, abettors, tools.*

Sall. C. 50 opifices atque servitia (*artisans and slaves*).

Verr. 5, 19 publice coactis fabris operisque imperatis.

Sest. 17 erat mihi contentio cum operis conductis et ad diripiendam urbem concitatis.

Q. F. 2, 3, 4 operas suas Clodius confirmat; manus ad Quirinalia paratur.

L. 1, 56, 1 ad id . . . est usus . . . operis ex plebe.

WORLD.

Orbis terrae or **terrarum**, *the earth, this globe* [literally, the "circle of lands" round the Mediterranean Sea]; **mundus**, *the visible universe, of which the earth forms a part.* Num casu factus est mundus? *was the world (sun, moon, stars and earth) made by chance?* **Orbis terrae** properly refers to the Roman world, and the more usual **orbis terrarum** to the whole world so far as known to the Romans, but the distinction is so little observed that the expressions may be said to be identical in meaning.

N. D. 1, 10 terra enim mundi pars est.

Tus. 5, 36 in hoc ipso mundo caelum, terras, maria cognoscimus.

Rosc. A. 36 Africanus suo cognomine declarat tertiam partem orbis terrarum se subegisse (*the third part of the known world*).

Sall. I. 17 in divisione orbis terrae plerique in parte tertia Africam posuere (*most writers reckon Africa as a third part*).

L. 30, 32 neque enim Africam aut Italiam sed orbem terrarum victoriae praemium fore.

Phil. 8, 3 nos nostris militibus imperium orbis terrae pollicemur (*we promise our soldiers the empire of the world*).

Cat. 1, 4 in hoc orbis terrae sanctissimo gravissimoque consilio (*in this most sacred and dignified assembly of the world*)

L. 38, 8 Antiocho prope extra orbem terrae (*Roman world*) ultra iuga Tauri exacto, quam spem esse sustinendi belli?

1.—**Terra** = *the earth as a planet*, opposed to sun, moon and stars; and *earth as an element*, opposed to fire, air and water.

N. D. 2, 40 luna autem est maior quam dimidia pars terrae.

N. D. 2, 19 ipsa umbra terrae soli officiens noctem efficit.

Ac. 1, 7 itaque aer et ignis et aqua et terra prima sunt.

Ac. 2, 39 terra circum axem se convertit (*the earth turns round its axis*).

Caes. 5. 23 prima luce terram attigit.

L. 24, 40, 17 terra Macedoniam petiit (*he took the overland route to Macedonia*).

2.—Terra in sing. = *a particular country:* in pl. = *particular countries* [or rather, usually, *the sum total of countries*, hence, *the world*]. *The country of Italy*, terra Italia; *where in the world are we?* ubi terrarum (not terrae) sumus?

L. 39, 17 si quis eorum, qui tum extra terram Italiam essent, nominaretur, ei se laxiorem diem daturos.

L. 1, 16 nec deinde in terris Romulus fuit.

Tus. 1, 27 animorum nulla in terris origo inveniri potest.

Cael. 5 neque ego umquam fuisse tale monstrum in terris ullum puto.

Tus. 1, 31 hoc, dum erimus in terris, erit illi caelesti vitae simile.

L. 32, 21, 32 mare in potestate habent; terras, quascumque adeunt, extemplo dicionis suae faciunt.

The world of letters, homines litterati; *such is the world*, sic vivitur, *or* sic vita hominum est; *all the world knows that*, omnes hoc sciunt; *no such thing has happened since the world began*, nihil tale post hominum memoriam factum est; *the Christian world, Christendom*, universi Christiani; *from the foundation of the world*, a mundo condito, a primo mundi ortu.

WORSE.

Deterior (χείρων) *that which is good in itself, but which has degenerated;* **peior** (κακίων) *that which is bad in itself, and which has gone from bad to worse.*

Att .14, 11 ruina rem non fecit deteriorem, haud scio an etiam fructuosiorem.

Fin. 1, 8 si qua in iis corrigere voluit, deteriora fecit.

Brut. 74 hanc certe rem deteriorem vetustas fecit.

Caes. 1, 36 magnam Caesarem iniuriam facere, qui suo adventu vectigalia sibi deteriora faceret.

Or. 3, 8 istum audiens iudicare soleo, quicquid mutaveris, deterius futurum.

Cic. Phil. 13, 19, 40 deteriores enim iugulari cupio, meliores vincere.

Ov. met. 7, 21 video meliora proboque, deteriora sequor.

L. 34, 2, 4 ego vix statuere apud animum meum possum, utrum peior ipsa res an peiore exemplo agatur.

Att. 8, 3 malae condiciones erant, fateor, sed num quid hoc peius?

Phil. 8, 10 turpis autem fuga mortis omni est morte peior.

WOULD BE.

Such English locutions as *it would be tedious, it would be endless*, are expressed absolutely in Latin by means of the **indicative** — longum **est**, infinitum est. *It would be difficult*

to find such a book as yours, difficile est talem librum invenire qualis tuus est. Similarly, *it would have been better* satius *or* melius fuit. *Cf.* Reid on Ac. 2, 36, 117.

Sest. 5 longum est ea dicere, sed hoc breve dicam.

Fam. 9, 2, 3 mihi quidem iam pridem venit in mentem bellum esse aliquo exire (*that it would be well to go somewhere else*).

L. 3, 41, 3 non erit melius, nisi de quo consulimus, vocem misisse.

N. Praef. 6 quem enim Romanorum pudet uxorem ducere in convivium?

Ac. 2, 36 omnia physicorum licet explicare: sed longum est (*but it would be a tedious task*).

Fin. 3, 20 non facile est invenire, qui quod sciat ipse non tradat alteri.

Phil. 3, 9 nonne satius est mutum esse quam, quod nemo intellegat, dicere?

Att. 14, 10 melius fuit perisse illo interfecto quam haec videre.

Lig. 9 erat amentis, cum aciem videres, pacem cogitare.

Rosc. A. 21 operae pretium erat neglegentiam eius in accusando considerare.

Off. 3, 25 quanto melius fuerat in hoc promissum patris non esse servatum! (*how much better it would have been for the father's promise not to have been kept in this matter!*).

Caes. 1, 14 non fuisse difficile cavere (direct = non erat difficile cavere).

But the subjunctive is generally used if there is a dependent hypothetical subjunctive clause. *I should feel ashamed to go away*, pudet me abire; *I should feel ashamed to go away if you remained*, puderet me abire, si tu permaneres.

Div. 2, 14 nonne pudet physicos haec dicere?

N. D. 1, 39 puderet me dicere non intellegere, si vos ipsi intellegeretis.

Planc. ap. Fam. 10, 21 puderet me inconstantiae mearum litterarum, si non haec ex aliena levitate penderent.

Caecil. 12 si litteras Latinas Romae, non in Sicilia didicisses, tamen esset magnum tantam causam et memoria complecti et oratione expromere.

1. — The indicative is similarly used with verbs and expressions denoting *possibility* or *duty*, where, with implied non-occurrence of an act, the *possibility* or *duty* of doing such act is asserted. Possum hoc facere, *I could do this* (*but I have no intention of doing it*); poteram (potui) hoc facere, *I could have done this*; ire debuisti, *or* tibi eundum fuit, *you ought to have gone* (*but you did not go*).

Sen. 16 possum persequi multa oblectamenta rerum rusticarum (*I might detail the many attractions of country life*).

Fin. 3, 10 perturbationes animorum poteram morbos appellare (*I might have called disturbances of mind diseases*).

Verg. E. 1, 80 hic tamen hanc mecum poteras requiescere noctem (*this night, at all events, you might have stayed here with me*).

Cat. 1, 1 ad mortem te, Catilina, duci iussu consulis iam pridem oportebat.

L. 5, 4 aut non suscipi bellum oportuit, aut geri pro dignitate populi Romani oportet.

Mur. 25 (Catilina) erupit e senatu triumphans gaudio, quem omnino vivum illinc exire non oportuerat (*who certainly never ought to have gone thence alive*).

Phil. 2, 38 eum contumeliis onerasti, quem colere debebas (*you have loaded with insults one whom you ought to have revered*).

Am. 16 illud potius praecipiendum fuit, ut diligentiam adhiberemus in amicitiis comparandis.

2.—So also, the indicative is used in connexion with indefinite pronouns and adverbs (quisquis, quicquid, quotquot, utcumque, quicumque, qualiscumque, quantuscumque, ubicumque). *Whoever he may be*, quisquis est; *however it may be*, utcumque (quocumque *or* quoquo modo) res se habet.

Verg. A. 2, 49 quidquid id est, timeo Danaos et dona ferentis (*be it what it may, I fear the Greeks even when they bring gifts in their hands*).

Fam. 1, 5A quoquo modo se res habet.

L. 37, 54 utcumque res sese habet.

Or. 2, 28 quantusquomque sum ad iudicandum.

L. 9, 37 sed ubicumque pugnatum est, res Romana superior fuit.

Verr. 3, 93 ubicumque hoc factum est, improbe factum est; quicumque fecit, supplicio dignus est.

Brut. 77, 268 Publius ille nostrarum iniuriarum ultor, auctor salutis, quicquid habuit, quantumcumque fuit, illud totum habuit e disciplina.

WOUND.

Volnerare, *to wound (generally)*; **sauciare**, *to wound severely, to incapacitate for fighting*. **Volnerare**, not **sauciare**, is used if the sense is metaphorical, *e.g.*, verbis, voce.

Verr. 1, 26 Cornelius occiditur, servi nonnulli volnerantur; ipse Rubrius in turba sauciatur.

Att. 14, 22 Caesarem Brutus noster sauciavit.

Cat. 1, 4 quos ferro trucidari oportebat, eos nondum voce volnero.

WRETCH.

Miser, *with reference to untoward circumstances*; **perditus**, *with reference to depraved morals*.

Or. 3, 56 quo me miser conferam?

Tus. 5, 6 quis potest, mortem metuens, esse non miser?

Planc. 32, 78 quo quidem etiam magis sum non dicam *miser* (nam hoc quidem abhorret a virtute verbum), sed certe *exercitus* (*tried*).

Fin. 2, 28, 93 nec tamen *miser* esse, quia summum id malum non erat, tantum modo *laboriosus* ([*full of troubles*]); at *miser*, si in flagitiosa atque vitiosa vita afflueret voluptatibus.

L. 23, 2 improbus homo, sed non ad extremum perditus (*a bad man, but not utterly depraved*).

Cat. 4, 10 mihi cum perditis civibus aeternum bellum susceptum esse video.

A YEAR AFTER.

Anno post = *later by a year*, anno being the ablative of excess or limit. **Anno**, (*in*) *the year after*. *He died a year*

after, anno post (not postea) mortuus est; *he died in the year after*, postero anno mortuus est. So anno ante (not antea), *a year before;* anno superiore or priore, *in the year before.*

Att. 13, 4, 1 anno post quaestor fuit, quam consul Mummius.

Verr. 1, 14 idem fecisses quod anno post M. Piso.

Caes. 6, 22 anno post alio transire cogunt (*a year later they compel them to move elsewhere*).

Verr. 2, 56 postero anno L. Metellus mentionem tui census fieri vetat.

Caes. C. 3, 102 Lentulus superiore anno consul fuerat.

L. 5, 14, 3 priore anno intolerandam hiemem . . .

L. 22, 53 cuius pater priore anno dictator fuerat.

Caes. 5, 35 qui superiore anno primum pilum duxerat (*the year before he had been a centurion of the first rank*).

Am. 3 anno antequam est mortuus (*a year before he died*).

Sen. 6 anno ante me censorem mortuus est, novem annis post meum consulatum (*nine (full) years after my consulship*).

Three years after (*before*) = tertio anno post (ante), tribus annis post, post tertium annum, or post tres annos; *soon after*, paulo post; *sometime after*, aliquanto post; *not very long after*, non ita multo post; *a few days after*, paucis post diebus (*e.g.*, Att. 5, 20, 3); *in the previous year*, priore anno (*e.g.*, L. 5, 14, 3); [proximo anno (*e.g.*, Plin. Ep. ad Trai. 5 (4), 1)]; *in the following year*, proximo anno (*e.g.*, L. 5, 14, 3; 4, 43, 1) or insequenti anno.

YES and NO.

Affirmative and negative answers are variously expressed in Latin.

(*a*) By repeating, mutatis mutandis, an important word of the question. *Did you see him? yes*, vidistine eum? vidi; *did you come alone? no*, solusne venisti? non solus.

(*b*) By affirmative and negative particles, with or without the important word (or its equivalent), such as ita, etiam, vero, sane, sane quidem; non, non ita, minime vero, nihil minus. Quidem, with, and (sometimes) without et, is used in replies, where an assent is accompanied by a qualification which destroys its value.

(*c*) By inference from the preceding by means of at, enim, and other adversative or explanatory particles. *Your wife said you called me: yes, I did order you to be called*, te uxor aiebat me vocare; ego enim te vocari iussi.

Verr. 3, 36 ex horum severitate te ulla vis eripiet? non eripiet.

Verr. 4, 12, 27 rogavi pervenissentne Agrigentum; dixit pervenisse.

L. 1, 38, 2 "estne populus Conlatinus in sua potestate?" "est".

Tus. 3, 4 haecine igitur cadere in sapientem putas? prorsus existimo (*for* puto).

Tus. 4, 4 non igitur existimas cadere in sapientem aegritudinem? prorsus non arbitror (*no, certainly not*).

Leg. 1, 7 dasne hoc? do sane (*do you grant this? I do*).

Tus. 1, 11 dasne aut manere animos post mortem aut morte ipsa interire? do vero (*I do*).

Brut. 87 sed tu orationes nobis veteres explicabis? vero (*yes, certainly*).

Div. 1, 46 vero, mea puella, tibi concedo meas sedes (*yes, my dear, I resign my seat to you*).

Sull. 1 "ita," inquit: "tu enim investigasti, tu patefecisti coniurationem" (*yes, quoth he*).

Tus. 1, 5 est miserum igitur quoniam malum? certe (*of course*).

Att. 8, 9 num igitur peccamus? minime vos quidem (*God forbid*).

Ac. 2, 32 aut "etiam" aut "non" respondere possit (*can answer "yes" or "no"*).

Hor. S. 2, 3, 97 sapiensne? etiam, et rex, et quidquid volet (*wise? you will say. Yes, and a King too, and everything he chooses to be*).

Tus. 1, 5 nemo ergo non miser. Prorsus nemo (*absolutely none*).

Or. 2, 10 quidnam? an laudationes? "ita," inquit Antonius (*what do you mean? Is it panegyrics? Yes, replied Antonius*).

Att. 7, 3 quid superest? etiam (*is there anything else to write about? Yes, there is*).

Att. 1, 13 novi tibi quidnam scribam? quid? etiam (*shall I write you any more news? Is there any? Yes, there is*).

Att. 2, 6, 2 aliud quid? etiam (*anything else to say? Yes, there is, by the way*).

Leg. 2, 10 an censes non necesse esse optimae rei publicae leges dare consentaneas? immo prorsus ita censeo.

Tus. 1, 6 an tu haec non credis? minime vero (*do you then not believe this? No, certainly not*).

Off. 3, 20 cadit ergo in virum bonum mentiri emolumenti sui causa? nihil profecto minus (*does it square then with the character of a good man to lie for the sake of personal advantage? No, far from it*).

Fin. 1, 10, 35 torquem detraxit hosti.—Et quidem se texit, ne interiret. —At magnum periculum adiit.—In oculis quidem exercitus.

Brut. 58 hanc vero Scipionis (sc. uxorem) etiam tu, Brute, credo, aliquando audisti loquentem; ego vero ac lubenter quidem (*yes, and with pleasure*).

Tus. 5, 12 an tu aliter id scire non potes? nullo modo (*can you not learn that in some other way? No, in no other*).

Att. 7, 11 non est, inquit, in parietibus res publica. At in aris et focis. Fecit Themistocles; fluctum enim totius barbariae ferre urbs una non poterat (*patriotism, he retorts, is not attachment to stone walls. No, but to hearths and homes. Themistocles did so; yes, for his city could not stand by itself against the flood of all the forces of Asia*).

Rosc. C. 9 perstat in impudentia; pactionem enim, inquit, mecum fecerat (*he persists in his impudence; yes, says he, but he had made an arrangement with me*).

Or. 2, 10 tum Antonius "heri enim," inquit, "hoc mihi proposueram" (*yes, but the object I had in view yesterday was this*).

Verr. 1, 9 hoc si non utor, non tibi iniuriam facio; causam enim, inquit, cognosci oportet (*yes, quoth he, you do, for the case ought to be thoroughly sifted*).

Pl. Merc. 4, 4, 36 scio iam quid velis, nempe hinc me abire vis (*I know now what you want: yes, you want me to go away*).

Tus. 2, 11 fuisti saepe, credo, cum Athenis esses, in scholis philosophorum: vero, ac lubenter quidem (*you were often, I suppose, when you were at Athens, in the schools of the philosophers; yes, and with pleasure*).

Mur. 35 ergo, ad cenam petitionis causa si quis vocat, condemnetur? quippe, inquit (*to be sure, he says*).

Verr. 2, 43 cognitorem adscribit Sthenio; quem? cognatum aliquem? non; Thermitanum aliquem? ne id quidem; at Siculum? minime (*he assigns a counsel to Sthenius. Whom? a relative? No. Some inhabitant of Thermae? Not even that. Well, at least a Sicilian. By no means*).

He says "*yes*," ait; *he says* "*no*," negat.

Ter. E. 2, 2, 21 negat quis, nego; ait, aio (*a man says no, I say no: he says yes, I say yes*).

Off. 3, 23 Diogenes ait, Antipater negat (*Diogenes says yes, Antipater no*).

Cat. 3, 5 tum ostendi tabellas Lentulo, et quaesivi cognosceretne signum; annuit (*he nodded assent*).

1.—Benigne is a word of courtesy, and like the French "merci" means *yes* or *no*, the circumstances of the case, or the speaker's tone and gesture, indicating the sense in which it is used.

So recte, *e.g.*, Ter. E. 2, 3, 51 (342); Haut. 3, 2, 7 (518).

Hor. Ep. 1, 7, 16 "at tu quantum vis tolle." "Benigne" (*but take away as many as you like. No, thank you* = Ger. Ich danke).

Hor. Ep. 1, 7, 62 quid multa? "Benigne," respondet; neget ille mihi? (*to cut the story short; I'm much obliged, quoth he; what, is he to refuse a man of my standing?*).

Verr. 3, 85 venit praetor; frumentum, inquit, me abs te emere oportet. Optime. Modium denario. Benigne ac liberaliter (*the praetor makes his appearance. I must buy corn of you, he says. Very good. A denarius the modius. Much obliged, you offer a fair price*).

2.—Immo, and the stronger immo vero, corrects a previous statement as being the reverse of true = *no, on the contrary;* or as being too weak though true as far as it goes = *nay rather, yea more* (μὲν οὖν). It is always accompanied by a defining clause.

Ter. Haut. 4, 3, 28 (706) me hoc voles patrem exorare ut celet senem vostrum? SY. Immo ut recta via rem narret ordine omnem.

Sull. 19 ubi fuit Sulla? num Romae? immo longe afuit (*nay, on the contrary, far away*).

Att. 9, 7 causa non bona est? immo optima (*is his cause then not good? On the contrary, it is the best of causes*).

Planc. 25 quaeris num disertus sit? immo, id quod secundum est, ne sibi quidem videtur (*no, nor what is next best, he does not think himself such*, i.e., *a good speaker*).

Rosc. C. 8 egebat. immo locuples erat; debebat; immo, in suis nummis versabatur; avarus erat; immo, etiam ante quam locuples semper liberalissimus fuit (*he was in want of money; no, he was well off. He was in debt; no, he lived within his means. He was avaricious; no, even before he became rich he was always open-handed*).

Rosc. C. 16 quem hominem? levem? immo (*nay, on the contrary*) gravissimum; mobilem? immo constantissimum; familiarem? immo alienissimum.

Cat. 1, 1 vivit? immo vero etiam in senatum venit (*lives? aye more, even comes into the Senate*).

Att. 6, 2 venio ad Brutum tuum, immo nostrum, sic enim mavis (*I come now to your—or rather, since you will have it—our friend Brutus*).

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Verr. 4, 3 nuper homines eiusmodi—et quid dico nuper? immo vero (*nay, rather*) modo ac plane paulo ante vidimus.

3.—**Quippe**, *yes, of course, to be sure, naturally* = Fr. cela va sans dire, the speaker at the same time, as in the case of immo, subjoining an explanatory clause.

Caecin. 19 recte igitur diceres te restituisse? quippe (*yes, of course*): quid enim facilius est?

Mil. 18 certe liberatur Milo non eo consilio profectus esse ut insidiaretur in via Clodio; quippe, si ille obvius ei futurus omnino non erat (*obviously Milo is at any rate cleared of having set out for the express purpose of waylaying Clodius; that goes without saying, if there was no likelihood of his meeting him at all*).

Or. 2, 54 leve nomen habet utraque res; quippe; leve enim est totum hoc risum movere (*naturally, since all this straining to create a laugh is itself undignified*).

Mur. 30 dixisti; quippe; iam fixum et statutum est (*you have said; of course I have; henceforth it is fixed and unalterable*).

4.—In direct questions, **nonne** expects the answer *yes*, **num** the answer *no*—**ne**, appended to the emphatic word, *yes* or *no*. Nonne aegrotas? *you are ill, are you not?* num aegrotas? *you are not ill, are you?* aegrotasne? *are you ill?*

A question is often asked without a particle, especially when surprise, doubt, or remonstrance is to be expressed. The interrogation in English is indicated by the position of the verb, in Latin by the tone of the voice. Id non dixit? *did he not say that?* = surprise that he did not say that, or doubt of the possibility of his saying anything else.

N. D. 1, 35 quid? canis nonne similis lupo? (*what? is not a dog like a wolf?*).

Tus. 1, 15 nonne poetae post mortem nobilitari volunt?

Tus. 3, 20 num fingo? num mentior?

Cat. 1, 4 num negare audes?

Tus. 1, 11 num eloquentia Platonem superare possumus?

Verr. 1, 18 Apollinemne tu Delium spoliare ausus es? (*was it Apollo of Delos whom you dared to despoil?*)

Pis. 1 iamne vides, belua, iamne sentis?

N. D. 1, 34 quid? mundum praeter hunc umquamne vidisti?

Or. 3, 56 quo vertam? in Capitoliumne?

Ac. 2, 32 nihil igitur cernis? nihil audis? nihil tibi est perspicuum? (*do you see nothing then? do you hear nothing? is nothing perceptible to you?*).

Ac. 2, 23 Anaxagoras nivem nigram dixit esse; ferres me, si ego idem dicerem? (*would you tolerate me if I were to say such a thing?*).

Mil. 22 Clodius insidias fecit Miloni (*did Clodius waylay Milo?*).

Or. 2, 38, 157 videsne Diogenem eum fuisse, qui cet.?

Plaut. As. 2, 4, 74 (480) "in ius voco te." "non eo." "non is?" ("*I summon you to Court.*" "*I won't go.*" "*You won't?*").

Fam. 7, 32, 1 non me defendis, non resistis?

Phil. 2, 29, 72 num sibi soli vicit?

Att. 16, 7, 7 num quis Pisoni est assensus? num rediit ipse postridie?

Nonne is sometimes used in the sense of **non**, *i.e.*, instead of implying that a thing is, it expresses a surprise that it is not.

Tus. 1, 8 quid? si te rogavero aliquid, nonne respondebis? (*What? If I ask you a question, will you make no reply?*).

Fin. 5, 28 nonne igitur tibi videntur mala (*do you then think they are not evils?*).

Non usually follows **nonne** if there is a second, third, or succession of questions.

Cat. 1, 11 nonne hunc in vincula duci, non ad mortem rapi, non summo supplicio mactari imperabis?

Pis. 31 nonne ad te Lentulus, non Sanga, non Torquatus pater, non Lucullus venit?

Sull. 2 quid? Autronio nonne sodales, non collegae sui, non veteres amici defuerunt?

Similarly **nihil** stands for **nihilne** in the second and succeeding questions.

Cat. 1, 1 nihilne te nocturnum praesidium Palati, nihil urbis vigiliae, nihil timor populi, nihil concursus bonorum omnium, nihil hic munitissimus habendi senatus locus, nihil horum ora voltusque moverunt?

Sometimes **num** is strengthened by the suffix **ne** or **quid** [we find sometimes even **num quidnam**].

N. D. 1, 31 quid? deum ipsum numne vidisti?

Am. 11 numne, si Coriolanus habuit amicos, ferre contra patriam arma illi cum Coriolano debuerunt?

Leg. 2, 2 num quid duas vos habetis patrias? (*have you then two native countries?*).

Att. 12, 8 scire sane velim num quid necesse sit comitiis esse Romae.

Num quid is here adverbial, and in the direct example implies a negative answer, but as a neuter pronoun it conveys no implication as to the character of the answer. Num quid vis, *do you wish anything further? have you any commands?* = a polite form of leave-taking. Rogo num quid velit. Recte, inquit, *I ask if I can do anything for him. No, thank you, says he.*

Or. 2, 69 rogavit num quid aliud ferret praeter arcam (*he asked whether he was carrying anything else besides a chest*).

Ter. Phor. 1, 2, 101 (151) num quid, Geta, aliud me vis? GE. Ut bene sit tibi (see Hauler's note).

YESTERDAY.

Heri is rather used in colloquial, **hesterno die** in formal speech.

Att. 13, 7A Brutus heri venit in Tusculanum post horam decimam.

D. Brut. ap. Fam. 11, 1 heri vesperi apud me Hirtius fuit.

Balb. 2 nam verius nihil est, quam quod hesterno die dixit ipse.

Cat. 2, 6 hesterno die senatum in aedem Iovis Statoris convocavi.

Cat. 3, 2, 5 hesterno die L. Flaccum et C. Pomptinum praetores . . . ad me vocavi.

L. 40, 10 vidisti hesterno die impetum in me militum.

Pristinus is used instead of "hesternus" of *yesterday*, not reckoned from an actually present to-day.

Caes. 4, 14 milites nostri pristini diei (*yesterday*) perfidia incitati in castra inruperunt.

Caes. C. 1, 74 magnum fructum suae pristinae (*the day before*) lenitatis omnium iudicio Caesar ferebat.

Pridie = *yesterday*, in epistolary language.

Att. 9, 10, 1 ad tuas omnes (epistulas) rescripseram pridie (*I answered all your letters yesterday*).

Att. 13, 7, 1 Sestius apud me fuit et Theopompus pridie.

YIELD.

Cedere, with dative = *to yield or give place to;* with accusative (in Cicero only with neuter pronouns and adjectives), *to yield up or surrender;* with ablative = *to yield* or *depart from.* Cedo currui, loco, *I yield or give way to the carriage, the place;* cedo currum, locum, *I yield up the carriage, the place;* cedo curru, loco, *I quit the carriage, the place.*

Phil. 2, 8 cedant arma togae.

Off. 2, 18, 64 multa multis de suo iure cedentem.

Mil. 27, 75 nisi sibi hortorum possessione cessissent.

L. 8, 38 loco (*dat.*) iniquo non hosti cessum.

L. 45, 39 currum ei cessuri videntur.

Caes. 7, 62 ne eo quidem tempore quisquam loco cessit.

YOU.

The second person plural is not used in Latin as in English and French for the singular: *e.g.*, quid agis, Grani? *how do you do, Granius?*

Verr. 4, 20 tu dignior quam Calidius? *you* (*a man like you*) *more worthy than Calidius?*

1.—The* first person plural is often so used in Latin as in English: *e.g.*, consulatum petere cogitamus, *I am thinking of standing for the consulship.*

Att. 6, 2, 5 publicanis in oculis sumus (*I am as the apple of the eye to the tax-farmers*).

Q. F. 2, 4, 6 in iudiciis ii sumus, qui fuimus (*in the law-courts I have regained my old position*).

Or. 1, 1, 2 ad eas artis, quibus a pueris dediti fuimus.

Or. 1, 11, 49 rationis, de qua loquimur et quaerimus.

Att. 8, 2, 3 vagamur egentes cum coniugibus et liberis (*we wander about in poverty, with our wives and children*).

2.—So **vester** and **vestri** cannot be used for **tuus** and **tui**, though **noster** and **nostri** (not **nostrum**) are often used for **meus** and **mei**: *e.g.*, memor nostri (*or* mei), *mindful of me:* memor tui (*not* vestri), *mindful of thee.*

* See *The Use of the Singular Nos. in Cicero's Letters*, by Prof. R. S. Conway (Camb., 1899).

Att. 5, 20, 3 erat in Syria nostrum nomen in gratia (*my name is a power in Syria*).

Att. 1, 8 Tulliola, deliciolae nostrae, tuum munusculum flagitat (*my darling little Tullia is all impatience for your expected gift*).

3.—The plural is used where more than one person is meant, though but one is named; *e.g.*, Brut. 3 vos vero, Attice, me cura levatis.

4.—The singular, on the other hand, is correct, where all are addressed by a collective name; *e.g.*, L. 10, 36 quo pergis, miles? et hic arma et viros invenies nec vivo consule tuo nisi victor castra intrabis.

5.—In the comic poets aliquis is sometimes used with the imperative plural = *some one of you*. *Open the door, some one of you*, aperite aliquis ostium: Pl. Men. 4, 2, 111 (674) aperite atque Erotium aliquis evocate ante ostium.

YOUNGER.

Minor natu, *younger irrespective of age, younger comparatively. Titius is younger than Seius*, Titius minor natu est quam Seius. *A number of us younger fellows used to declaim*, aliquot adulescentuli (*not* minores natu) declamitabamus.

(*a*) Natu is generally omitted in speaking of sons, daughters, brothers, or sisters. *The younger brother*, frater minor. So always Dionysius minor, Africanus minor, etc.

(*b*) Iunior is poetical, and iuniores is used only of members of the senate, and citizens liable for active service as soldiers.

Caes. C. 3, 112 filia minor Ptolomaei regis (*the younger daughter of (King) Ptolemy*).

Am. 9 pro hoc enim, qui minor est natu, meo iure respondeo (*I am of course entitled to answer for my friend here, who is my junior*).

Ac. 2, 19, 61 hominem amicissimum . . . et aliquot annis minorem natu.

L. 3, 41 in hanc sententiam ut discederetur, iuniores patrum evincebant (*the younger members succeeded in carrying this amendment on a division*).

L. 3, 41 edicitur dilectus: iuniores ad nomina respondent (*the juniors attend the roll-call*).

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